Things for a Diſtreſs'd People to think upon.

Offered in the

SERMON

To the *General Aſſembly* of the Prov.nce, of the *Maſſachuſetts Bay*, at the Anniverſary ELECTION.

May, 27. 1696.

Wherein,

I. The Condition of the *Future*, as well as the *Former* TIMES, in which we are concerned, is Conſidered.

II. A Narrative of the late Wonderful Deliverance, of the KING, and the three KINGDOMS, & all the Engliſh DOMINIONS, is Endeavoured.

III. A Relation, of no leſs than SEVEN MIRACLES, within this little while wrought by the Almighty Lord Jeſus Chriſt, for the Confirmation of our Hopes, that ſome *Glorious Works*, for the welfare of His Church, are quickly to be done, is annexed.

By *COTTON MATHER.*

Boſton in *N E.* Printed by *B Green*, and *J. Allen*, for *Duncan Campbel* at his Shop over-againſt the Old-Meeting Houſe. 1696.

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February 7. 1949.

Uttered unto the Great and General Aſſembly, of the *Maſſachuſetts Bay, New-England*: Convened, *May* 27. 1696.

IN a General *Aſſembly* there is this Day Convened, a whole *Province*, that hath Eminently profeſſed the *Religion* of the Lord JESUS CHRIST; and ſome Advice from the *Lively Oracles* of the Lord JESUS CHRIST, unto ſuch a *Province*, now Labouring under the *Deadly Tokens* of *His* Diſpleaſure, is this Day called for. The *Text* now to be Recommended unto you, from theſe *Oracles* of Heaven, ſhall be one, wherein you ſhall ſee deſcribed, the Behaviour of the only People that the God of Heaven then had in the World, meeting together in a General *Aſſembly*, upon the Advice of his being Diſpleaſed with them. The moſt Reaſonable, and the moſt Seaſonable Things, that I can Recommend unto you, in this critical Time, are thoſe Three Things which were done by the General *Aſſembly* of *Iſrael*, in the *Text* whereto I now deſire your ſerious Attention.

1 Samuel VII. 6, 10.

And they gathered together to Mizpeh, *and they drew water, and poured it out before the Lord, and they Fasted on that Day; and they said there, We have Sinned against the Lord.* [Unto which, if we duely Attend, we shall be ready for the following passages;] *And Samuel Judged the Children of Israel; But the Lord Thundered with a great Thunder upon the Philistines, and discomfited them.*

I Confess, that I now Entertain you with a *Text* very proper, for a *Day of Humiliation*: but it is for this very cause that I pitch upon this *Text*, as a very Agreeable Entertainment for us: inasmuch as we are generally agreed, That we are in most *Humbling* Circumstances.

'Tis possible, that it was an *Anniversary* Solemnity of a *Sacred* Importance with the People of *Israel*, when the memorable Actions here mentioned were performed. Jewish and Ancient Records have told us, that at the *Feast of Tabernacles*, they did every Day fetch a silver Flagon of *Water*, and pour it out at the *Altar*, with the *Wine*, for the *Drink Offering*; to signify

nify the pouring out of the *Holy Spirit*, after the Coming of the *Messiah*, who indeed, was afterwards Born at the very Time of that *September Festival*. For this Custome, we find no Institution; but the countenance which our Lord Jesus Christ gave unto it, when He thence formed a Reflection upon the *Living Waters* of the *Holy Spirit* which He has to give, would make one think, whether it were not first Instituted by the Inspired *Samuel*, in that History which is now before us. But we have a further Assurance, that five dayes before the *Feast of Tabernacles*, namely, on the *Tenth* Day of the *Seventh Month*, a *Fast* was kept for a *Day of Expiation*: Even on the same Day that *Moses* having *Thrice Fasted* forty dayes together, came down to his people, with the News of the Lords being Reconciled unto them. I know not, whether the Prophet *Samuel*, might not, a little divert some Actions of that Great Solemnity, unto the Designs of *Repentance*, which the extraordinary Calamities upon his people did now require. But still, our *Anniversary* Solemnity of a *Civil* Importance, this Day recurring, will be the better accommodated, by our proposing those Actions to our present Imitation.

The People of *Israel*, were, by their Sins, like us, the poor People of *New England*, brought into very dismal circumstances. Those Tawny

ny Pagans the *Philiſtines*, had made cruel and bloody Depredations, upon ſeveral of their Villages: and beſides their Loſs of men, by the Hand of the *Philiſtines*, they loſt a great number of their *Principal men*, by the more Immediate Hand of Heaven upon them. The *leaſt computation* of that miſchief, is that of them, who thus read the Story: When they were together met from all Quarters at *Beth-ſhemeſh*, about *Fifty Thouſand People*, the Lord ſmote *Threeſcore and ten men*: and it may be, thoſe *Threeſcore & ten men* were equivalent unto *Fifty Thouſand People*, of the more common ſort. Under theſe awful Judgments of God, they continued Impenitent, for as many years, as have ran out, ſince the Children of thoſe *Philiſtines* were firſt let Looſe upon our ſelves; even for *Twenty* years together. But it was well for them, that they had a *Samuel* among them; a faithful Miniſter of God, who had no little part of their *Civil*, as well as of their *Sacred* Affairs, falling under his Direction. Upon the Exhortations of that Bleſſed *Samuel*, they began to *Lament after the Lord*, that is, to cry unto the Lord for His Help, with grievous *Lamentations*; and they joyned many *private Reformations* of their Families, all the Land over, to their *Lamentations*. But *Samuel* muſt have ſomething more publickly done in this matter: the whole Body of that People muſt

Aſſemble

Assemble at *Mizpeh*, a Town of some Note in the Confines of *Judah* and *Benjamin*, near the center of the Countrey, where we suppose there might be an *Altar* Erected for the Worship of God; and at *Mizpeh* they do *Three Things*, whereto, may the Body of this People, to Day, endeavour some Conformity.

We have *Three Things* here done, by a *General Assembly* of *Israel*.

First, *They Drew Water, and poured it out before the Lord.* This passage puts *Interpreters*, as the Dead Body of *Asahel* did the Travellers, and Spectators, unto a *Stand*; they almost content themselves with saying, *Mirabilis hic locus, ac Difficilis*; 'Tis too hard for us to *Interpret* it. But, if the Exposition, which we have already *guess'd*, will not *hitt*, there are several other Conjectures to be made upon the *Literal Sense* of this passage, which we will at present wave; that we may in the room thereof substitute that *Figurative Sense*, which has no less Authority, than that of the *Chaldee Paraphrase* to support it; *Hauserunt Aquas e puteo cordis sui, et abunde Lacrymati sunt coram Domino.* And indeed, Expositors do mostly go this way; Expounding it of the plentiful *Tears* which they shed in such abundance, as if, to use the the words of the *Weeping* Prophet elsewhere, *Their Heads had been Waters, and their Eyes a Fountain of Tears.* However, Let us take what

Senſe we will, of all that the Commentators have ordinarily offered us, the words will ſtill have ſome Senſe of *Humiliation* in them. The other two paſſages, are more Intelligible.

Secondly, *They Faſted on that Day*:

Thirdly, *They ſaid there, we have Sinned againſt the Lord.* Behold, the *Supplication*, and, Behold, the *Reformation*, which this *Humiliation* was attended withal. The circumſtances of it, here ſpecified, that it was, *On that Day*, and that it was, *There*, intimate that they were not willing to *Delay*, the Work of *Repentance* any longer: they counted it *High Time* for them to make thorough work of it, and they would not riſe from the *place* until they had accompliſhed the work.

There are *Three Things*, which the Text thus laid before us, would Awaken us all unto: *Three Things* which if duely attended, *Thrice* and *Four Times* Happy from this Day, will be our Land, which is at this Day *Trembling* and *Shaking*, by the *Breaches* that God makes upon it. I will not leave my Text, though I do now call in another Text, for the *Application* of it, and make, *The preſent State of* NEW-ENGLAND, the Text which we ſhall now inſiſt upon.

I. May the **Tears** of a profound **HUMILIATION**, be this Day ſhed among us, upon the

the Sorrowful Occaſions of thoſe *Tears*.

The *Tears* of an *Humbled*, a *Melted*, a Broken Heart, O let us *Draw that Water*, and *pour it out before the Lord*.

When the General Aſſembly of *Iſrael*, *poured out Water before the Lord*, it is the Opinion of ſome, that they deſigned with an *Hieroglyphick* of much *Humiliation*, to expreſs their own Calamitous Condition. A State Irretrievably calamitous, is thus deſcribed, in 2 *Sam.* 14. 14. *We are as water ſpilt upon the ground, which cannot be gathered up again.* Thus the Intention of the General Aſſembly here, might be, moſt ſignificantly to ſay, *Lord, ſee whether we are not a People ſo utterly Loſt, and Spoilt, and Gone, that it is as impoſſible to Retrieve our deſeful Circumſtances, as to gather up the Water which is poured out upon the Ground.* Now, thy Condition, O poor *New England*, is indeed ſo very like that of *Water poured out*, that it pathetically obligeth us all, to *pour out the Water* of our *Tears* before the Lord. *Weeping*, is one of thoſe Exerciſes, whereto the God of *Heaven* calls His people, to *Humble* themſelves before Him. And in the Bible we have many Inſtances of a *Practice*, according to that *Precept*, in Joel 2. 12. *Turn ye to God, with all your Heart, with weeping, and with mourning.* Indeed the *Tears* of the *Eye*, are to be expected of men, more or leſs, according to their *Natural Conſtitutions*.

It

It is deſirable, that the *Eye*, which has been the Grand *Broker for Sin*, ſhould by its *Tears* bear its part in diſcovering the paſſions of our minds thereupon. But where the *Eye*, does not Naturally afford ſo free a Channel to that Brine, which the compreſſion and conſtriction of the *Brain* upon *Grief* produceth, we have ſtill our *Sighs*, which *Auſtin*, well calls, our *Interiour Tears*. And now, O our *Tears*, where are you!

We read concerning a General Aſſembly, in *Judg.* 2. 1. *An Angel of the Lord came unto them, and ſaid, I brought you unto the Land, which I ſware unto your Fathers; but ye have not obeyed my voice; wherefore there ſhall yet be Thorns in your ſides: And it came to paſs, when the Angel of the Lord ſpake theſe words, the people lift up their voice and wept; And they called the Name of the place Bochim*; i. e. Weepers. Oh! why ſhould not *Boſton* this Day, be thus called *Bochim*. So *Autocratorically* ſpoke that *Angel*, that it ſeems to have been the *Meſſiah* himſelf, appearing in an Humane Shape; even, the ſame *Angel of the Covenant*, that had formerly appeared unto *Joſhua* at *Gilgal*; and therefore 'tis here ſaid, *He came up from Gilgal*. Permit a poor Servant of that Bleſſed *Meſſiah*, thus to Expoſtulate with you; *The Lord of Heaven from whom I come unto you, brought our Fathers into this Good Land, which He provided for us; But we have*

not

not obey'd His voice; and this our Disobedience He has chastised with continual Thorns in our sides. Why should we not *Lift up our voice* & *weep*, at such dolesful Tidings!

I am sure there are such Things as these to bespeak our *Tears*.

First, The Horrid *Sins* committed in the Land, yea, commonly committed, loudly call for our *Tears*. Alas, it may be said of us, That *we have been Drinking in Iniquity like water*. How much ought we then to, *Drop it away in Tears*, as I may say, when we *pour out Waters before the Lord*? *Bloody* Crimes, like these, the Imputation whereof, made our Lord Jesus Christ, *Sweat* out His very *Blood*, have abounded among us; and will they not cause us to *weep*? Truly, *Tears of Blood*, were little enough to bewayl our *Bloody, Scarlet, Crimson* Abominations. There is not one of all the *Ten Commandments*, in the Law, which our God has given us, but people are notoriously violating of it, from one end of the Land unto the other. While our Land is full of Unconverted, Unrenewed, Unsanctifyed *Sinners*, how should it be any other than full of all *Ungodliness*? And yet such is the vast multitude of *Dead Souls* among us, or of Souls which do not *Live* unto God, by vertue of *Union* with the Lord Jesus Christ, that we may with Horror say, *There is hardly an House, in which there is not one*

Dead:

Dead: Nor may we wonder at it, if the Holy God in His Diſpenſations, treat our *Land*, as *Unclean*, when the *Dead* in all Societies are ſo very many. Truly, If we had a real kindneſs for the *Holy and Juſt and Good Law of our God*, or for our Neighbours, that Ruine themſelves by ſinning againſt that *Law*, we ſhall in ſome ſort ſay with him, in *Pſal.* 119. 136. *Rivers of waters run down my Eyes, becauſe they keep not thy Law.* Oh! ſhall we not *mourn*, when we ſee, That the *World* is become the *Idol*, of almoſt all our little World, but the Lord Jeſus Chriſt, and His *Great Salvation* very *little* conſidered? That the *Inſtitutions* of the Lord Jeſus Chriſt are ſhametully neglected, and the *Superſtitions* of a *vain Converſation* practiſed? That the *Names*, *Words*, *Works* and *Ordinances*, and *Providences*, of the Lord Jeſus Chriſt, are moſt Irreverently & Unprofitably look'd upon? And, That we have a *Profane* Indiſpoſition to the *Sabbaths* of the Lord? Shall we not *Mourn* when we ſee the *Diſorder* which confounds all Societies, and the *Selfiſhneſs* which depraves the moſt in all Societies? Our *Hating* & *Vexing* of one another? Our *Unchaſtity* in all ſorts of *Pollution*? Our *Injuſtice* in our Dealings? Our manifold *Falſhood* in our Affayrs? Our *Diſcontent* in every Station? We could, in a *Synod* of our Churches, near Seventeen years ago, charge our ſelves with Epidemical Breaches of all the Rules

of

of *Love*, to God, and man. And verily, t'would be a brave Sponge to Dry up our *Tears*, If we could ſay, that we are mended ſince the Admonitions of that faithful *Synod*. But beſides the more common Violations of the Divine Law among us, there are more Special out-breakings of Sin, in the midſt of us, for which, no *Tears* are enough. We may ſay, but Oh! not without our *Tears*, as in Jer. 5.30. *A wonderful & Horrible Thing is committed in the Land.* The Land was fearfully Defiled, by the Impieties of the *Indians*, which were the firſt Inhabitants. Now, is it not *A Wonderful & an Horrible Thing*, for ſo many *Engliſh* that have Succeeded them, to *Indianize*, and by the *Indian* Vices of *Lying*, and *Idleneſs*, and *Sorcery*, and a notorious want of all *Family-Diſcipline*, to become obnoxious unto the old Score, and Store of wrath due unto the Land? Is it not *a Wonderful & an Horrible thing*, that the Sins of *Sodom*, ſhould ſo much prevail in a Land, which was once a *Land of Uprightneſs*? For, *this was the Iniquity of our Siſter Sodom, Pride, Fulneſs of Bread, and Abundance of Idleneſs; neither did ſhe ſtrengthen the Hand of the Poor & Needy*: The whole *Spirit* of all their *Dealings*, was, it ſeems, a General contrivance to *Oppreſs*, one another. Is it not a *Wonderful & an Horrible Thing*, that in ſuch a Land as this, there ſhould be the Sins that made the *Old Land of Canaan*, *Vomit out*

her

her Inhabitants? For ſo did thoſe Infandous, & Confounded, Mixtures, that have openly [illegible] their Heads among our ſelves. There was a Time, when one Returning from hence to *England*, could in a Sermon to a very Honourable Auditory, give this Report concerning us, *I have been Seven years in a Country, where I never beheld one common Beggar, I never ſaw one man Drunk; I never heard one Profane Oath, for all the Time of my being there.* But is it not a *Wonderful & an Horrible Thing*, that the Vices of *Drinking* & *Swearing*, are now every Day, the objects of our Obſervation; I pray, let it be a *Sorrowful* Obſervation? And is it not a *Wonderful & an Horrible Thing*, that it ſhould be a Complaint made about *New England, Righteouſneſs once Lodged in it, but now Murderers?* I do ſpeak it, with a Great concern of Soul; The *Tears* of a bitter Deteſtation, are neceſſary to cleanſe this Land, from the Guilt & Shame, of the *Murderous* Things, that have been with too much credibility Reported, as done by ſome *New-Englanders*! God forbid, That I ſhould Reproach my Country. As the Apoſtle could ſay, *I do not make my Appeal, as having any thing to Accuſe my Nation of*: So I would ſay, *I do not Accuſe my Country, of any Thing, but what any other Nation may as much be charged withal.* But, when *Cæſar* ſaw one that was nearly Related unto himſelf, among the Wretches that were

Stabbing

Stabbing of him, he cryed out, with a Singular Agony, *What? You my Son! Have I a Son among you!* Thus, there is *this* Aggravation upon all of our Miſcarriages: Our Lord Jeſus Chriſt from Heaven may thus Argue with us; *If other People do Wound me by their Sins, 'tis not ſuch a Wonderful and horrible Thing: But for you, O my People, of* New England, *a People that for the Liberties of my Goſpel, I have known above the other Families of the Earth; a People that are obliged unto me, above the reſt of mankind: For theſe Vile Things to be done among you, my Children!* Oh! This is a *Lamentation, & it ſhould be for a Lamentation?*

Secondly, No *Tears* are enough to Bewayl the viſible *Degeneracy*, which is to be Inſtanced, let me *plainly*, and *humbly* ſay ſo! in all Orders of men throughout the Land. When there was a Second Edition of the *Temple*, among the People of God, it is noted, in Neh. 3. 12. *The Ancient men, who had ſeen the firſt Houſe, when the Foundation of this Houſe was laid before their Eyes, they wept with a loud voice.* Truly, the few *Ancient men* that are left among us, do *weep with a loud voice*, when they ſee how miſerably *Temple work* is now circumſtanced, in the *Second* and *Third* Generation of the Country. Tho' we may *Shout aloud for joy*, when we ſee *ſo much* of Chriſt, and of *Truth*, and of *Grace*, among us; for indeed, *ſo much* there is, that if they who talk of *Deſerting* this Country,

try, would pleaſe to ſtay, as methinks they ſhould, until they hear of a Country that has proportionably more of CHRIST in it, there would for the preſent, be little ſaid of a Removal! Yet let not this Hinder our joyning with ſuch as *weep with a loud voice* for our Degeneracy. It is affirmed, That many ſorts of Inferiour Creatures, when Tranſplanted from *Europe* into *America*, do Degenerate by the Tranſplantation; But if this Remark muſt be made upon the *People* too, what can we do, but ſpend our *Tears* upon ſuch a ſad Remark? Our Lord Jeſus Chriſt from Heaven ſeems to beſtow that Rebuke upon us, in Jer. 2. 21. *I planted thee a Noble Vine; How then art thou Turned into the Degenerate Plant of a ſtrange vine unto me! New England* once had a famous Governour, namely, *Hopkins* of *Connecticut*, whoſe words were, *I fear, I fear, the Sins of* New-England *will e're long be read in its puniſhments. Bleſſed haſt thou been, O Land, in thy Rulers; but alas, for the generality, they have not conſidered, how they were to Honour the* Rules *of God, in Honouring of thoſe whom God made* Rulers *over them; and I fear they will come to ſmart by having them ſet over them, that it will be an hard work to Honour, and that will hardly be capable to manage their Affairs.* Now can we without many *Tears*, look upon the Tendencies, with the words of that Excellent man have towards an Accompliſhment?

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It must be acknowledged unto the praise of God, that *New-England* is yet Blessed with very Worthy men in all Orders; but alas, we have not such a *Choice* of them, as once we had. I suppose, 'twere easy to single out, it may be, less than *Twenty men*, upon whose Removal from us, all our Affairs would be *Palsey-struck*, with an Irrecoverable Feebleness, and the Countrey would almost fall, for want of *Pillars* to support it. Indeed, the best symptom that *New-England* has to boast of, is an *Hopeful Issue*, of Learned and Pious *Young men*, from a well-governed *Colledge*: a *Colledge*, which the Sons of Barbarity among us, perhaps care not, if it might be *Rased unto the ground*. But those thy Sons, O *New-England*, will be no sooner Hatch'd and Fledg'd, but it may be, they will fly away from thee, as fast as they can. Among the First Planters of *New-England*, there was a vast variety of Generous, Notable, *Brave Spirited* men; yea, some of those very men, that were afterwards found able to conquer and manage mighty Kingdoms, would have been but *New-England* Farmers, if their silly Persecutors had not hindred them: *Choice Grain from three sifted Nations* filled this Wilderness. But, the Posterity do for the most part strangely Loose that *Brave Spirit*, which Inspired their Ancestors. I Remember, That the Writer of the *Israelitish* Chronicles

in 1 *Chron.* 4. 22. reports, That among the Children of *Judah*, there were Degenerate Creatures, who were *Potters*, and Wretches *Dwelling among Plants, and Hedges; there they dwelt with the King, for his work*; a ſlaviſh Generation they were: But what were their Anceſtors? Why, they were Brave *Hero's*, who had the Dominion in *Moab*: and it is added, *Theſe are Ancient Things. New-England* once abounded with *Hero's* worthy to have their Lives written, as Copies for future Ages to write after; But, *Theſe are Ancient Things!* A *Publick Spirit* in all that ſuſtained any *Publick Office*, and a fervent *Inclination* to Do Good, joyn'd with an Incomparable *Ability* to do it, once ran through *New England*; But, *Theſe are Ancient Things!* A *New-England-man*, once was as much as to ſay, A man that ſcorns to do an Ill Thing, and *One whoſe word is as good as his Bond*; But, *Theſe are Ancient Things!* There ſeems to be a ſhameful *Shrink*, in all ſorts of men among us, from that *Greatneſs*, and *Goodneſs*, which adorned our Anceſtors: We grow *Little* every way; *Little* in our Civil Matters, *Little* in our Military Matters, *Little* in our Eccleſiaſtical Matters; we dwindle away, to *Nothing*: I do not mean, for our *Numbers*, but for our *Actions*. Thoſe things, which have been our *Glory*, they are gradually Removing from us. Oh! with *Tears*, do our Anci-

ent

ent men cry out, *Where is the Glory of the Ancient Things!* And shall I say it? As the Grandchild of *Moses*, 'tis judged, became an *Idolater*: So, There are very many Families, of Everlasting Renown throughout *New-England*, wherein some or other of the Grand-children, are become either fooliſh, or wicked, and it may be notorious *Children of the Devil*: the firſt and great *Apoſtate*. Thoſe Things, which their *Grand-fathers* would ſooner have dy'd, than have Done, theſe Degenerous Creatures, do them every Day.---*At non ille Satum, quo te mentiris.* Wretch, If thy Grandfather had imagined, that ever thou wouldeſt have become, ſuch a pittiful Thing, he would have ſwum in his own *Tears*, unto his Grave upon it. Yea, our people, have for many years been going on in a courſe of long *Apoſtaſy*. I will not Enquire, Whether the Principles of *Church-Reformation*, upon which we were at firſt Eſtabliſhed, begin to be Deſerted among us? I won't ſo much as Enquire, Whether we are Looſing that Principle, *That no party of men whatſoever, have any juſt Authority to appoint any parts or means of Divine Worſhip, which the Lord Jeſus Chriſt has not in the Scriptures Inſtituted*? I won't ſo much as Enquire, Whether we are Looſing that Principle, *That a probable, and a credible, and a try'd Profeſſion of a Saving Faith is to be expected from all that we Admit into the*

Table of the Lord? For us to Looſe thoſe Principles, *already*, would be too quick a *Degeneracy*, to be imagined. I know very well, that *Apoſtaſy* has been ſometimes unreaſonably charged among us: Thoſe things that were Inconteſtably, *The Firſt Principles of New-England*, when aſſerted and practiſed, have been called, an *Apoſtaſy*. The *Principles* of *Morellianiſm*, and *Separation*, were none of our *Firſt Principles*: Nevertheleſs, the *Principles* of a *Scripſural Purity* in our Whole Worſhip, were ſo much our *Firſt Principles*, that the Lord Jeſus Chriſt, I am verily perſwaded, will abhor us, and forſake us, upon our Abandoning thereof. But, I will Enquire, Whether our *Firſt Love* to the Lord Jeſus Chriſt, and his Evangelical Appointments be not almoſt Loſt? And, whether we have not almoſt Loſt the old *Power of Godlineſs*, in our Converſations? And, whether, A Chriſtian full of *Piety*, and *Charity*, and *Self-Denial*, and univerſal *Holineſs* and *Fruitfulneſs*, do not grow a rare ſight among us? Chriſtians, our Lord Jeſus Chriſt is this Day Holding His *Bottel*, to take the *Tears*, which we are to drop for our *Apoſtaſies!*

Thirdly; The prodigious and aſtoniſhing *Scandals*, given by the extraordinary Miſcarriages of ſome that have made a more than ordinary *Profeſſion* of Religion; Theſe call for our *Tears*, and our Bleeding Lamentations.

When

When ſome Church-members, yea, ſome Teachers and Rulers in *Iſrael*, were fallen into *Scandal*, ſays that good man, in *Ezra* 9. 3. *When I heard this Thing, then I rent my Garment, and my Mantle, and I ſat down Aſtonied; and I ſaid, O my God, I am Aſhamed.* Alas, It would *Aſtoniſh* any good man, into *Tears*, to be informed of the Deteſtable Things done by ſome that have highly Profeſs'd *Better Things.* Indeed, Let a man do never ſo well, yet a great many ill Things may be ſpoken of him; yea, a man ſhall Hear Ill, for Doing Well. One of the moſt faithful men among the whole People of God, could ſay, *I heard the Defaming of many.* But if thoſe *Defamed* Servants of the Lord Jeſus Chriſt, will be a little patient, *He* will at laſt give an Honourable *Reſurrection* unto the *Names*, that had ſo much *Dirt* caſt upon them, when the *Names* of their Envious Accuſers, will either lie Buried in *Oblivion*, or be mentioned no otherwiſe, than as *Judas* in the Goſpel, and *Pilate* in the Creed. It is another matter, and oh! a very *Tearful*, and *Fearful* matter it is! When ſuch as have made an high profeſſion of *Godlineſs*, are left of God, unto the Doing of thoſe *Ungodly* Things, upon which it may be ſaid unto them, *The Name of God is through your means Blaſphemed.* Syrs, It were infinitely better, for one to *Dye immediately*: There are ſome, who do with

pleaſure, Entertain the Stories of Baſe Things done by the ſtrict Profeſſors of Religion; and with Triumph exclame thereupon, *Ay, Theſe are the Members of ſuch an one! who would be a Profeſſor? They are all ſo!* Unto every ſuch perſon I muſt without hæſitation ſay, Man, Thou haſt an infallible mark of an Unregenerate Soul upon thee. If thou hadſt the Heart of a *Chriſtian* in thee, thou wouldſt never ſpeak at ſuch a rate: ſuch Language would rather proceed from the Heart of a *Devil!* But the Lord Jeſus Chriſt has an *Holy People*, who do themſelves *Hate every falſe way*, and are in exquiſite Agonies of Soul, when they ſee any others to ſtep aſide into ſuch a *Way*. The Wiſe man ſays, in Prov. 25. 26. *A Righteous man falling before the Wicked, is as a Troubled Fountain, and a corrupt Spring.* Some have made ſuch a profeſſion of *Righteouſneſs*, that much Notice has been taken of them; others have been ready to think, *Well, Chriſtianity, is juſt ſuch a Thing, as the Lives of theſe men do Repreſent it.* Now the *Falls* of theſe men, before the *Wicked*, are juſt as if one ſhould throw *poiſon* into the *Well* that all the Town is to fetch Water at. So were the Heathen of old *Poiſoned*, when they ſaid, *Chriſtiani ſancte vixiſſent, ſi Chriſtus ſancta docuiſſet!* Oh! *Lamentable* Thing! *Satan*, who is often the Executioner of the Wrath of God upon a ſinful World, hath

hath *Desired*, leave to ſingle out ſome high Profeſſors of Religion, & puſh them on to ſome ſcandalous Iniquities: he would fain do the part of a Devil, it may be, on ſome one man, that he might *poiſon* all the Town, by the *Falls* of that man. The Dreadful Juſtice of God, who *gives none account of His matters*, hath ſaid, *Go, Satan, go make an Experiment upon them?* And lo, upon the *Experiment*, ſome ſtrict, and it may be, ſome old Profeſſor, that had been formerly Troubleſome to all the Sinners that were about him, *He* not only proves a *Coveteous Worldling*, but he acts as driven by an *Unclean Devil*, or by a *Cheating Devil*, or by a *Lying Devil*: and he plays the Devil horribly. Such Doleful Inſtances there have been among us, as would *poiſon* a whole Neighbourhood, yea, a whole Colony, with *Atheiſm*, if the Lord Jeſus Chriſt, had not an Almighty Arm, to ſecure His own Religion. *Wo, wo, wo*, to Hundreds of Souls, in the midſt of thee, O *New England*, for the *Offences* that are given by ſome of thy *Church-members*; Let *Them* think of the reſt. But, Oh! how ſhould we all come to ſuch Lamentations, *My Eyes do fail with Tears, my Bowels are Troubled.* The ſcandalous Fall of *David*, is by as tranſcendent a Myſtery of Divine Soveraignty *Recorded*, as it was *Ordered*. Some of the *Pagans* in the Primitive Times, would not be *Chriſtians*, becauſe

David, forſooth, was one of our greateſt *Saints* tho' he did ſuch Damnable Things; and, many of the *Chriſtians* would then Sin Damnably, pleading, *S. David, cur non et ego?* Why, mayn't I, as well as *David*? I believe, There are a million of men in *Hell*, whoſe Damnation was occaſioned by the Fall of *David*, tho' *David* himſelf be gone to *Heaven* after all. Ay, but this *David* therefore comes to cry out, *I water my couch with my Tears, mine Eye is conſumed!* Have any of our Eminent Perſons, ever miſcarried like *David*? We ſhould with an Impartial Fidelity, do what we can, that they may Repent like *David*: No doubt, the moſt Holy Lord Jeſus Chriſt, who has *Eyes like a Flame of Fire*, makes his Jealouſy burn *like fire*, againſt the Churches, which do not bear due *Teſtimonies* againſt ſuch Offendors: It may be, He'l ſet them on fire, for their Unfaithfulneſs. But ſtill, we muſt even *Conſume our Eyes with Tears*, when we bear our *Teſtimonies*. Oh! the Irreparable Wrongs that we have ſeen done to the dear and ſweet Name of our precious Jeſus! Methinks, we ſhould broach our *Tears*, on this Lamentable Provocation; and be like the Church of *Corinth*, when an Unclean Fellow was found among them; [2 *Cor.* 7. 11.] for *Godly Sorrow*, for *Carefulneſs*, for *Clearing of our ſelves*, for *Indignation*, *Fear*, *Deſire*, *Zeal*, and *Revenge*.

Fourthly,

Fourthly; The Evident *Blowes* from the Hand of an Angry God, in a long Train of *Diſaſters* upon all our Affayres, How much do they Sollicit our *Tears* before the Lord? A Recapitulation of the ſad things, which have befallen us, while our *Dayes have paſſed away under the wrath of God*, in this *Wilderneſs*, and we have ſeen one *Deſtruction* after another, almoſt without any *Intermiſſion*, might juſtly bring us to that Lamentation, in Lam. 3.48,49 *Mine eye runneth down with Rivers of Water, for the Deſtruction of the Daughter of my People; Mine eye trickleth down, & ceaſeth not, without any Intermiſſion.* The *Vials* of the wrath of God, have been long *Pouring out* upon us, in Continued, & Horrendous Deſolations; it becomes us therefore to *Draw Water*, and pour our *Tears* into the *Vials* of the Lord. God began to ſmite us, with an Annual *Blaſt* upon ſeveral ſorts of our *Grain*, juſt Forty years ago: and although, if our *Husbandmen were taught Diſcretion by his God*, no doubt, many Natural Remedies for much of that *Blaſt*, might be lit upon, a kind of Dead ſleep upon men ſtill detains them under *Blaſting* Diſadvantages: & behold, by an Alteration come upon the very *Courſe of Nature* among us, our *Indian Grain* it ſelf, the very *Native Grain* in the Country, is the laſt year ſo *Blaſted*, that we hear ſuch an hideous Cry, for, *Bread! Bread!* this year, as was never heard in this Land before. And how very

very much have our *Eſtates* been Diminiſhed, by *Loſſes* that have been *Multiplied*, upon us? On *Shore*, once and again ſuch *Fires* have laid waſt the Treaſures of our *Metropolis*, that we have had cauſe to Cry, *Oh! What means the heat of this Anger!* And at *Sea*, beſides our Frequent *Ship-wracks*, I ſuppoſe, no part of the Engliſh Dominions, have proportionably had near ſo many *Ships*, taken by the common Adverſary, as *New-England*; poor *Boſton* & *Salem*, I am ſure, has *Felt* what I *Speak*: Yea, it is the Diſcourſe among the Vertuous Merchants upon the Exchange at *London*, *That ſurely, Almighty God is much offended at* New-England, *for they miſcarry from no Quarter ſo much as they do from thence*: But what Havock, ha's been all this while, ever now and then making upon the *Lives* of our People, by the *Angels of Death*, in *Epidemical Sickneſſes*? We have ever now and then, been viſited with *Mortal Contagions*; the *Arrowes of Death* have been flying thick among us; A *Thouſand Perſons*, if I have not miſreckon'd, have been from one Town, in one year, carried unto their Eternal Home; And, *Oh! The ſlain of the Lord have been many!*

Shall I proceed? We have ſeen our ſelves Deprived, not only of *Charter*-Liberties, but alſo of *Engliſh*-Liberties, with ſuch Things done to us, as the High Court of *Parliament*, by their Vote numbred among the *Grievances* of the Na-

tion

tion. Any considerate man, that compares the Prodigious *Invasions* then made upon all our Interests, with Two Things that have since come to light; the *Irish* proposals, *For the Irish to be settled near* New-England, *to check the growing* Independants *of that Country*; and the Letter to the *Pope*, engaging to *set up the Roman Catholick Religion in the Plantations of* America: cannot but say, That *all Things* were then under a Dreadful Prospect with us. An Happy REVOLUTION hath Saved us, out of those Distresses; But we have immediately been Distressed with New Disasters, wherein a Righteous God, ha's been *Punishing us yet Seven Times more for our Iniquities*. The Salvages fill'd this Land from one end unto the other, with direful outrages, with which they cut off many Hundreds of our Inhabitants, in a *Former War*; and now a *Later War*, wherein the *Revolution* found us Entangled, ha's been consuming us for more than Seven years together. Herein, God ha's been *Pouring* out the *Blood* of our *Friends*; Yea, Horrid Stories might be told, of the Barbarous Cruelties, wherewith some of them have been butchered, by the Hands of the *Barbarians*: And shall not we, *Pour* out our *Tears* upon their *Graves*?

—Quis talia fando,
Temperet a Lacrymis?—.

The most Compendious & Effectual way to come

come at a laſting *Peace*, was well contrived, in an Expedition formed, for the cutting down of a *Tree*, that was the Rooſt of the *Rooks*, which Troubled us; but a marvellous Frown from Heaven, ſo defeated this contrivance, that although it was at firſt next unto a *Miracle* that ſo Important a Thing, as the Conqueſt of *Canada*, was not accompliſhed, yet Now our Armies not being All cut off, by the whole Force of *Canada* now arriv'd into *Quebeck*, was a Deliverance next unto a *Miracle*. Our compaſſionate Lord, Marvellouſly anſwered the *Faith*, which we then Expreſſed in our *Prayer* before Him, *That the Engliſh Army ſhould not fall by the Hands of the French Enemy*: And therefore, about fourteen Hundred Raw men, tired with a long Voyage, were not made a Prey to more than twice as many Expert Souldiers, then *Crowing on their own Dunghil*. Nevertheleſs, the heavy *Debts*, and the many *Deaths*, which enſued upon the failure of that *Great Action*, the *Greateſt* that ever we attempted, have ſo confounded us, that it becomes us to Ly *Low*, before that Juſt God, who *Show'd us Great and Sore Troubles, & brought us down to the Depths of the Earth*. And, as if all this had not been enough to lay us *Low*, the *Spirit* of God againſt whom we had *Rebelled*, permitted the *Devils*, from the *Depths of Hell*, to aſſault us, with as Prodigious Vexations, as ever befel any People under the whole *Cope of Heaven*.

ven. The *Devils*, thoſe *Powers* of *Darkneſs*, had been horribly plaid withal, by *Magical Tricks*, uſed among many People in this *Land of Light*, and theſe *Devils* now broke in upon the Country, with ſuch *Præternatural Poſſeſſions* as may be the perpetual Aſtoniſhment of the World. In the *Storm* now Raiſed, upon a Land, which by the *Wrath of the Lord of Hoſts was Darkned*: a *Storm* Raiſed by *Wicked Spirits* in *High Places*, that had the *Upper hand* of us: a *Storm* that would have made the beſt of *Pilots*, to want the beſt *Advice* that could be given: It was, and it will be, paſt all *Humane Skill*, Exactly to *Underſtand* what *Inextricable Things* we have met withal. But yet it may need ſome Diſquiſition with us, *What matter of Humiliation in them?* O *New England* ſuch as theſe, have been thy *Diſaſters*: And indeed, there is hardly a *Family* among us, wherein there ha's not ſome Terrible Thing or other, fallen out, which will cauſe particular Perſons, to go Drooping, with *Sorrow to their Graves.* T'will be Endleſs to Enumerate the *Temptations*, that we have all had in this *Wilderneſs*: But as it was ſaid of *Miriam*, that ſeems to have been a Figure of the Church then with her in the *Wilderneſs*; Numb. 12. 14. *If her Father had Spit in her Face, ſhould ſhe not be aſhamed?* Thus, O *New England*; Thy *Father* has been *Spitting* in thy *Face*; but, Oh! Let thy *Tears* now run down that ſhamed *Face*, let thy *Tears* waſh

waſh that ſhame of thy *Face* away for ever. If we did thus *Pour out Water before the Lord*, we might at laſt, as the Scripture ſpeaks, come to *Forget our Miſery, and Remember it as Waters that paſs away.*

II. May the Prayers of a fervent SUPPLICATION, be from this Day, raiſed among us, upon the manifold Occaſions for ſuch *Prayers.* I do not ask you to *Faſt on this Day*, as the General Aſſembly of *Iſrael* did, on the day, when they were all together. But thoſe things may be Uttered *on this Day*, and Reſolved *on this Day*, that many a Day of *Prayer*, with *Faſting*, may be the effect of *this Day*: And it may be, a *General Aſſembly*, will before they break up, ſome time or other ſet apart a Day, for *Prayer* with *Faſting*, together, before the Lord; that ſo a whole *Province* together at once, may *Hear what God the Lord will ſpeak unto them.* Some think, that when the General Aſſembly of *Iſrael*, did *pour out water before the Lord*, they did it, as a ſymbol, expreſſive of the Devotion with which they made their *Prayers* before Him; as the devout perſon could ſay, in 1 Sam. 1. 15. *I have poured out my Soul before the Lord.* And indeed, they ſeem to me ſo intent on *pouring out their Prayers*, that they would *pour nothing*, not ſo much as a little *water*, in. For ſuch *Prayers* unto the God and Father of our Lord

Lord Jesus Christ, I do *this Day* make my most zealous Addresses unto you, O Inhabitants of *New England*: I Address you, That you would *Pray always with all Prayer and Supplication*; and that with a publick Recommendation of publick *Supplication*, to be maintained by our Churches, in a successive and a repeated practice thereof, *Houshold Prayer*, and *Secret Prayer*, may be conscientiously practised by all sorts of men.

It is with a Threefold *Advertisment* that I would urge this Desire of my Soul.

First; All the *Blessings*, that we can want, or wish; yea, the very Best of *Blessings*, are to be obtained by *Supplication* to the *Blessed God* for them. Why should I lanch forth into the vast Ocean of *Assurances* and *Experiences*, which our God has given unto His People, *That they shall not seek his Face in vain*? All *New-England*, has been filled with Demonstrations from its first Settlement unto this Day, That *Prayer* is as it has been sometimes called, *A Golden Key to Unlock all the Treasures of Heaven*. Many, and many, and many a time, it might be said, *This poor Land cried unto the Lord, and the Lord has heard and saved*. And what is the use that we should make of all the Salvations, wherein we have so wonderfully seen, *The prevalency of Prayer* demonstrated? What but this, That we will with our Prayer, again & always come unto

Thee,

Thee, O *Thou Hearer of Prayer!* We would have a Supply of Proviſion from the Bounties of Heaven ſent unto us in our Scarcity. Why, *Supplications*, like thoſe of *Elijah*, will manage the very Corks on the *Bottles* of *Heaven*. We would have the *Lions* that are threatning to Devour us, Reſtrain'd from doing ſo. Why, *Supplications*, like thoſe of *Daniel*, will muzzle the moſt Ravenous *Lions*. All our *Undertakings*, would they not proſper the more, if by more *Prayer* over them, like the Servant of *Abraham*, we *acknowledged the Lord in all our ways*? Would any of our *Churches*, have *Paſtors after the Lords own Heart* beſtowed upon them? I pray, mark what I ſay; I wonder exceedingly, How any Church dare proceed ſo far as to vote, and call a Miniſter, for their fixed Service, until they have by a *Day of Prayer*, firſt made their *Supplications* unto the Lord Jeſus Chriſt, for His Direction: The jealous Lord Jeſus Chriſt, may juſtly ſhow them, that they *make more Haſte than good ſpeed*, when the *chief Shepherd*, is thus forgotten with them. Whereas, if you will go to the Lord Jeſus Chriſt, O ye *Flocks* of the Lord, He will give you thoſe *Paſtors*, that ſhall be *Good men, and Full of the Holy Ghoſt*, & men, by whom *there ſhall be much people added unto the Lord*: Men, in whom you ſhall be, on a thouſand accounts unſpeakably Happy, as long as they live among you.

Briefly,

Briefly, The *Beſt Thing* that *New-England* can poſſibly be Bleſſed withal, would be, the *Regeneration* of the *Riſing Generation*; the general Converſion of our Young People, to know, and prize, and ſerve our Lord Jeſus Chriſt. We are Trembling, at the *Controverſy*, which we ſee the Great God managing againſt you, O our Young Folks, in Fiery, Deadly Rebukes. *You* do not *Keep the Covenant of God*; and now, the Almighty God ſeems to ſay over *New-England*, *I will take no pleaſure in your young men.* Some of our *Young men* are given up to the furtheſt ſallies of Extravagant and Exorbitant Impiety: And others of our *Young men* periſh either by the *Wars* at Home, or by the *Seas* abroad, until we almoſt become, as *Bede* reports once *England* was, *Omni milite, et floridæ Juventutis Alacritate Spoliata.* Miſerable *Young men*; your *Converſion* to the Lord Jeſus Chriſt, would certainly prevent all of this miſery. Now, to procure ſuch a *Converſion*, it would be a courſe of admirable Efficacy, for our *Churches* to keep now and then, whole *Dayes of Prayer* unto the Lord, on the behalf of their poor Poſterity. *Awake then, what mean you, O ye ſleeping Churches? Ariſe, and call upon your Lord!* The Holy *Spirit* of the Lord Jeſus Chriſt, Oh! could we *Pray* that *Holy Spirit* into the Hearts of our Children, they would fall to Glorifying of the Lord Jeſus Chriſt immediately!

mediately! How much might our *Counſils* work upon them, if they ſaw our moſt ardent *Prayers* accompany thoſe *Counſils*? If *Grace* were more own'd, and ſought, who can ſay, What the *Spirit of Grace*, would then do for our *Offſpring*?

Secondly; The *Times* which we are fallen into, do Loudly call for our *Supplication* to that God, in whoſe *Hand* are *all our Times*. All the whole Tribe of Thinking men, that have any *Underſtanding in the Times*, do *know* this, that of all the Things, which we *ought now to do*, there is nothing more Seaſonable, than *Unfained Prayer* unto the Lord. There are thoſe Things now come unto the *Birth*, which require us to *Lift up our* Lively *Prayer*, unto the *Living God*; There are thoſe *Calamities* impending, that ſtrongly require us to *Cry unto the God that performeth all things for us*. When *Daniel*, did *underſtand by Books*, that the *Number of the years*, for the Captivitie of the Church of God, was very near accompliſhed, *Then*, ſayes he, in Dan. 9. 3. *I ſet my Face unto the Lord God, to ſeek by Prayer and Supplications, with Faſting & Sackclothe and Aſhes*. Truly, We may *Underſtand by Books*, That the *Number of years*, for the Church of our Lord Jeſus Chriſt to Ly under its Deſolations, is very near to its Accompliſhment: and therefore, *Hæc ſunt Orandi Tempora*: I may ſay, *Pray, Pray, Pray, never more Need than Now*. When the *Seventy years*, for

the Churches confinement in *Babylon*, were almoſt out, Good men might have *Known* that they were ſo: Holy *Daniel* did *Know* it. When the *Four Hundred & Thirty* years for the Churches Expecting the Promiſed Reſcue from *Egypt*, were almoſt out, Good men might have *Known* that they were ſo: The Lord made the Doubting *Moſes* to *Know* it. When the *Four Hundred & Ninety years* for the coming of the *Meſſiah*, after the Rebuilding of *Jeruſalem*, were almoſt Expired, Good men might have *Known* it; & many Good men *did* then *Know* it, *Waiting for the Conſolation of Iſrael*: Yea, the *Phariſees* themſelves, the High Church-men of thoſe Dayes, *They* alſo did *Know* it; and our Lord call'd them *Hypocrites*, for their not conforming themſelves accordingly. Well, When the *Twelve Hundred & Sixty years* aſſigned unto the Reign of the *Antichriſtian Apoſtaſy*, draw towards their *Period*, this *Period* alſo may be *Known*, as well as any of the former. The *Miſtakes* that have been in the *Gueſſes* of ſome Learned men, about this *Happy Period*, are far from Inferring a Neceſſity of *Wrong Reckonings* to the Worlds end; No, they rather make it more eaſy now to *Reckon Right*. Now I do this Day appear among you, O People of God, with ſuch a Meſſage from Heaven unto you, as This; *Behold, I bring unto you Good Tidings of Great Joy, that ſhall be to all the faithful People of God*: The *Tidings* which I bring

unto you, are, *That there is a* REVOLUTION *and a* REFORMATION *at the very Door, which will be vaſtly more Wonderful, than any of the Deliverances, yet ſeen by the Church of God, from the Beginning of the World.* I do not ſay, That the *Next year* will bring on this *Happy Period*; but this I do ſay, That the bigger part of this Aſſembly, may in the courſe of Nature, Live to ſee it. There ſtand thoſe within theſe Walls this Day, That ſhall ſee, *Glorious Things done for Thee, O thou City of God! The Day is at Hand,* when Thunder & Lightning and Earth quake, ſhall Prodigiouſly Swallow up that *Abominable City,* which now indeed her ſelf begins with *Proceſſions,* to deprecate ſuch an Exterpation. *The Day is at Hand,* when the *Turkiſh Empire,* inſtead of being any longer a *Wo* to *Chriſtendome,* ſhall it ſelf become a *Part* of *Chriſtendome. The Day is at Hand,* when the *Vail* that ha's been upon the Hearts of the *Jewiſh Nation,* ſhall be taken off, and that Nation ſhall *Fear the Lord, and His Good Thing,* the *Meſſiah.* Concerning the *Day of the Lord,* wherein theſe Things will be done, I do with all Freedome ſay unto you, *That Great Day of the Lord, it is Near, it is Near, and it haſteth greatly!* Yea, If I could ſpeak with a Voice as loud, as that of the *Seventh Trumpet,* which we are certain will *Sound Quickly,* I would Sound this Alarm to all mankind, *The Kingdom of God is at Hand! The Kingdom of*

God

God is at Hand! This is not meer *Conjecture*, or *Opinion*; but there is *Demonſtration*, I aſſert nothing ſhort of *Demonſtration* for it. For, I pray, when the Kingdom of *Satan*, managed by his *Vicar* at *Rome*, is Expired, whoſe *Kingdom* ſhall next Succeed upon it? Now, Tis very certain, That there will be no more than *Twelve Hundred & Sixty* years allow'd unto that Papal Kingdom; Tis very certain, That when *Ten* Soveraign Kings ariſe, in the broken Roman Empire, the *Twelve Hundred & Sixty* years of the Papal Kingdom, are Commenced: And It is very certain, That by the middle of the *Fifth* century, *Ten* ſeveral Diſtinct Kingdomes, took advantage from the Diſtractions then upon the Roman Empire, to ſet up for themſelves. By this Calculation, we have nothing leſs than a Demonſtration, that the *Papal Kingdom*, ha's the laſt Sands, of its laſt *Hour-glaſs*, now running for it. Nor is it *Unlikely*, no, but all Things conſpire, even to *Demonſtration* it ſelf, That the laſt *Half Time*, or, Hundred and Fourſcore years, of the Papal Kingdom; Entred at the *Reformation* in the *Former Century*. All the *Schæmes*, that put off this moſt *Happy Period*, unto further and future Ages, are eaſily convicted of manifeſt *Inconſiſtences*: And therefore, I queſtion, whether there be ſo much as one Judicious and Conſiderate Student, in thoſe Prophecies, which, *Bleſſed are they that Study*, but

what concurs to this Expectation, *That the Kingdom of God is at Hand. Lift up your Heads* then, O you that *Love the Appearing of the Lord Jeſus Chriſt*: For there ſeems as if there were an *Age of Miracles* now *Dawning* upon us. Proper *Miracles* were continued in the Church of God, for Two or Three Hundred years together, even until the Antichriſtian *Apoſtaſy* was come on to ſome Extremity. And when that *Apoſtaſy* is over, tis poſſible, there may be a Return of proper *Miracles*; thoſe, *Powers of the World to come.* Such *Miracles* have been lately Wrought, more than two or three of them, in the City of *London*, that, what if they ſhould be a Few Drops of the *Spirit* of the *Meſſiah*, falling before a Mighty Shower of that *Spirit*? Perſons who have had their *Limbs* miſerably disjointed, Perſons that have had Inveterate *Palſeyes*, Incurable *Fiſtula's*, Deſperate *Leproſies*; Theſe Perſons, as they have been Reading the Ancient *Miracles* of our Lord Jeſus Chriſt, the *Spirit* of Chriſt hath wonderfully given them, the *Faith* of His doing the like for them; and Behold, they have, to the Aſtoniſhment of mankind, been by the like *Miracles*, perfectly and preſently recovered out of all their Maladies. What ſhall we make of theſe things? Do not Sinfully Expect *Miracles*; and yet ſay I, *That the Lords Name is Near, His Wondrous Works declare*! However, They may be *Symbolical* Repreſentations, and Exhibitions,

of the *Miraculous* Things, which the Lord is going to Do for His People: For, I do again assure you, The *Trumpet* is going to Sound, that shall make the *Kingdomes of this World, become the Kingdoms of the Lord, and of His Christ.*

But I am sure, we had need be much upon our knees, in *Supplications* before the Lord, if it be a Day of such *Expectations.* For you must expect, That these Things will come on with such Horrible Commotions, and Concussions, and Confusions, that *Mens Hearts every where shall fail them for Fear, and for looking after those Things which are coming on the Earth.* The mighty *Angels* of the Lord Jesus Christ, will make their Descent, and set the World a Trembling at the Approaches of their Almighty Lord: They will *Shake* Nations, and *Shake* Churches, and *Shake* mighty Kingdoms, and *Shake once more, not Earth only, but Heaven also.* The very next Thing, I freely tell you, that I look for, is, That there will those Horrible *Shakes* be given unto certain Kingdoms in *Europe,* that shall bring the pure Worshippers of the Lord Jesus Christ into such *Employments & Advancements,* as they never had before. But such Things will be done, that it may be questioned; *Who shall Live, when God doth these things?* and it must be Answered, *Your Hearts shall Live, that seek the Lord?*

Thirdly; No men are under so much obli-

gation to be *Men of Prayer*, as the *Miniſters* of the Goſpel, who ſhould be as much by their *Study*, as they are by their *Office*, the *Men of God*.

My Fathers, and Brethren; You that are the *Samuels* of this *New-Engliſh Iſrael*, you are concerned more than any men Living, to be among them that *Call upon the Name of God*; *Call you upon the Lord, & He will Anſwer you.* The Firſt Miniſters of the *New-Teſtament*, expreſſed a Reſolution, well worthy to be follow'd, by all that ſhall come after them, in Acts 6. 4. *We will give our ſelves continually to Prayer, and the Miniſtry of the Word.*

Our Lord Jeſus Chriſt, gave unto His *Diſciples* a *Directory*, for their *Supplications*: And in this *Directory*, methinks, I ſee the condition of His *Miniſters* moſt particularly Accommodated. Our *Prayer* ſhould be, as it were our *Breath*; and oh! how ſhould we *Live*, if we were *Breathing* of *Prayer*, on all Occaſions every day continually! The Succeſs of our Miniſtry, in thoſe three Things, *The Sanctifying of Gods Name*, and, *The Coming of His Kingdome*, and, *The Doing of His Will*, theſe are the firſt and main Things, for which we are to be concerned in our daily *Supplications*. But if we will be Faithful in our Miniſtry, we muſt run the hazard of looſing all the Comforts of this Life; 'twill be well, if even they that

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are bound by *Compact*, as well as otherwiſe by *Juſtice*, to ſupport us, do not *Sacrilegiouſly* cheat us of our *Daily Bread*. We muſt therefore Go to God as unto our *Heavenly Father*, for our *Bread* with our daily *Supplications*. But in our Miniſtry we ſhall commit many Errors, being *Fleſh* and *Blood*, and having a *Fountain of Sin* in us, as well as other men. We muſt therefore cry for the *Forgiveneſs of our Sins*, with our Daily *Supplications*. And the many *Injuries*, which an Ungodly World will treat us withal, will furniſh us with opportunities enough, to Inſert in our Daily *Supplications*, that clauſe, *Lord, we forgive them who Treſpaſs againſt our ſelves!* But our Miniſtry, will be attended with various *Temptations* from the *Wicked One*: Oh! how glad will the *Devils* be, if *We*, whoſe Buſineſs 'tis to thwart and croſs *his* Deſigns, may be Trepan'd by him into any thing that ſhall promote them! For this cauſe, our Daily *Supplications* muſt cry to Heaven, That we *may not be Led into Temptation, but Sav'd from the Evil*.

Thus are we to *Pray without ceaſing*, and we are to interweave *Prayer*, into all the *Affairs* of our Miniſtry. Our *Sermons* eſpecially, oh! if we did but *Pray* much over them, how much would the *Spirit* of Chriſt adjoyn Himſelf unto them! 'Tis very ſure, *Bene Oraſſe, eſt bene Studuiſſe*. But ſhall we not *Faſt*, as well as *Pray*?

Pray? Our Excellent *Hooker* would ſay, *That Prayer was a principal part of a Miniſters work; 'twas by this, that he was to carry on all the reſt:* He would alſo ſay, *That ſuch an Extraordinary Favour as the Life of Religion, and the Power of Godlineſs, muſt be preſerved by the frequent uſe of ſuch extraordinary means, as Faſting with Prayer:* and accordingly, he did himſelf ſtill Devote one Day in a *Month* unto a ſecret *Faſt* before the Lord. Thus, our Excellent *Mitchel*, would once in two months, keep ſuch a *Faſt*, wherein he would make a Catalogue of all the Afflictive Things that he ſaw, not only in himſelf, but in all our *Three Colonies*, and in the Nations of *Europe* alſo, and he would ſpread them all before the Lord, with the matters of *his own* Everlaſting Welfare. Yea, I ſuppoſe, there hath been hardly one very famous man, in the Churches of *New-England*, but what has familiarized himſelf to ſuch Exerciſes; and theſe were the Exerciſes that Ripened, & Enlarged their Souls, and reſcued them from Enchantments, and fitted them to become ſo famous: And they that have hereto Exerciſed themſelves, have left this *Obſervation* to us, *I ſoon Looſe that ſerious, that gracious, that generous, and that watchful and uſeful Diſpoſition of mind, that I gain by theſe Devotions, if I do for many dayes together intermit them.* I remember, There are three perſons Renowned in the Scripture,

for

for their *Faſting*; and every one of thoſe perſons, was Honoured, with the Doing of Miraculous Things, in *Feeding* the People of God. And I Remember a *Golden* Paſſage of *Chryſoſtom*, *That the very Angels themſelves cannot but Honour the man, whom they ſee familiarly and frequently, admitted unto the Audience, and as it were Diſcourſe, with the Divine Majeſty.*

III. May the **Cares** of a Thorough REFORMATION, be from this Day uſed among us, upon the multiplied Occaſions for ſuch *Cares*. When the General Aſſembly of *Iſrael*, were all together, *They ſaid, we have Sinned againſt the Lord*; but when they ſo *ſaid*, it is implied, that they *did* ſomething, in purſuance of this Confeſſion; that is to *ſay*, They ſet themſelves to Redreſs the *Provoking Evils*, wherein they had *Sinned*. Certainly, there is not one man, in our *General Aſſembly*, but what will readily confeſs, *We have Sinned againſt the Lord*: Yea, the Lord, has by *Scourging* made this whole People, many a Time, over, to confeſs thus much before Heaven and Earth. But now, Juſt, and Quick, and Warm *Cares* to *Reform* what we *Confeſs*, are needful to ſhow the Sincerity of our *Confeſſion*, or, to prove, that we had a *Spirit without Guile*, in our *Confeſſion*. 'Tis thought by ſome, That when the General Aſſembly of *Iſrael* did *Pour out Water before the Lord*,

Lord, they did thereby, as it were, Sacramentally Profeſs, that they thoroughly *Cleanſed* themſelves from all their *filthy Idolatries*, and utterly *caſt forth* all their *Filthineſs* & *Wickedneſs*, with a full purpoſe, to *Take up* nothing of it, any more. Truly, The Command of our God, now unto us, is that, in Iſa. 1. 16. *Waſh yee, make you clean, put away the Evil of your Doings, from before mine Eyes.* I muſt ſay unto you, That whatever man, ſhall in any Thing Obſtruct, the *Reformation* of *New-England*, he is *therein*, and *ſo far*, a *Publick Enemy* of the Land. There is much Talk, oftentimes Impertinently Enough carried on, whether ſuch a man, or ſuch a man, be *True to the Intereſt of the Country*. But you ſhall give *Me*, that am never preſent at any of your *Elections*, leave to Suggeſt unto you, who thoſe men are, that are *True to the Intereſt of the Country*. Syrs, Thoſe men, that will do all they can, for the *Reformation* of the Country, from *Ignorance*, from *Idleneſs*, from *Diſhoneſty*, from *Uncleanneſs*, from all *Profaneneſs*, and *Paganiſm*, and from *Drunkenneſs*, and all the Execrable Incentives thereunto; THAT, That is the man! Thoſe men are *True to the Intereſt of the Country*; for indeed, our Peace with God, is our *True Intereſt*. Nor do I, by ſaying this, go to ſet by, an *Engliſh* Tenderneſs of our *Liberties*, from the Reputation, of a Commendable, yea, and a Neceſſary Quality, in all that we call to Serve the Publick.

Publick. If there ſhould be any Sons of *Eſau*, that will not be Tender, and Tenacious of ſuch precious *Liberties*, as the Country is, by a Royal Grant, at this Day, priviledg'd withal, thoſe perſons alſo cannot be *True to the Intereſt of the Country*. But, ſtill it muſt be aſſerted, That our *Beſt Friends*, are thoſe, that moſt Vigorouſly Endeavour to Reſtrain, and Redreſs, and *Reform*, that *Liberty of Sinning*, which men are too ready to give unto themſelves: Now, to Invigorate our Endeavours after this *Reformation*, Let us give *Earneſt Heed* unto a Five-fold *Admonition*.

Firſt, What tho' we ſhan't *Agree* about *Every Thing*? Is there *Nothing* therefore to be done, for the *Reformation* of a Land *Pining away in its Iniquities*? Poſſibly, We are yet ſomewhat in the *Dark*, about that Quæſtion, *What is the Controverſy that the Lord Jeſus Chriſt hath with* New-England? And it might occaſion ſome *Controverſy* our ſelves with one another, to pull that Quæſtion, under too cloſe and hard, and arbitrary Diſquiſitions. However, There are ſeveral Provocations to God, ſo *Evident*, and ſo *Notorious*, among us, that methinks, we cannot be to ſeek, for many *Cauſes* of the Judgments that are daily breaking of us; and where we ſee thoſe unconteſtable *Cauſes* of Wrath, Oh! Why may we not *Unite*, as *one man*, for the Removal of them? 'Tis true,

true, We don't *Know all Things*; But ſhall we therefore *Do Nothing*? Let us Examine, How far we can go, hand in hand, for the *Reformation* of what we do plainly *ſee* to be amiſs; & what we *ſee* not, the *Lord will Teach us, that wherein we have done Iniquity, we may do ſo no more.* A Lady of a very ſuſpected Chaſtity, Apoſtatiſing to Popery, complained unto a Proteſtant Miniſter, that the Reaſon of her Apoſtaſy was, *Becauſe the Scriptures were not plain enough, to have their Senſe determined by private Chriſtians, and therefore ſhe muſt Embrace a Religion, where an Infallible Judge could be had for all*: but the Proteſtant Miniſter, gave her that ſharp Reply, *Good Madam, ſay not ſo; For what can be more plain, than one Inſtance, that I can give you inſtead of many; 'Tis that,* Thou ſhalt not commit Adultery. Thus, when, *Reformation; Reformation!* is urgently called for, perhaps, 'twill be objected; *It is not plain to us, what are the Things moſt Needful to be Reformed, nor what are the wayes moſt likely to Reform them?* Now, ſuppoſe a man ſhould make this Reply; *Syrs, Can any thing be more plain than this? That except the Drinking Houſes throughout the Countrey come under more of Regulation, and except the Town-Dwellers in many places be allow'd leſs to Ly Tipling at ſueh Houſes, all the Evil Conſequences of ſlothful Drunkenneſs, are like to Drown us in Confuſion.* Or, ſuppoſe, a man ſhould

make

make this Reply; *Syrs, can any thing be more plain than this? That except we leave off Oppressing one another, in our Dealings, and leave off our Abusing and Injuring of them that serve the Publick, above the rest of our Neighbours, the Great God will still Interpose His Revenges upon us.* Or, suppose a man should make this Relpy; *Syrs, Can any thing be more plain than this? That if men would every where set themselves to the well-ordering of their own Families, and Revive generally, such Family Prayer, and such Family Instruction, and such Family-Government, as our first Planters Exemplified unto us, the whole Countrey would presently be mended thereupon.* All that I shall say is; There are *plain matters*, wherein we all *Know the will* of our Heavenly Lord; and oh! to what *Stripes* do we Expose our selves, if we cannot Agree plainly and fully to promote those matters! The Last Queen, that adorned the *British* Throne, even the Late Queen *Mary*, of Glorious Memory, was in this thing a Pattern most worthy of our Imitation; She would say, *She feared there might be some secret Sins, that might Lye at the Root, and Blast all the* English *Affairs*; but then she would come off and say, *There is so much Sin visible, that there is little Need of Divination concerning what may be secret.* And yet I will venture to go on and say,

Secondly, Are we sure that we have no Se-

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cret Sins to be Repented of? Let us, with all *Humility of Soul*, Enquire after *them*, that ſo, nothing may be wanting to the *Reformation* of the Land. There was once a People in a Wilderneſs, who being haraſſed by ſore Deſolations, could thereupon ſay, in Pſal. 90.8. *Thou haſt ſet our Secret Sins, in the Light of thy Countenance.* There is at all Times, a Room for that Exclamation, *How Unſearchable are the Judgments of God!* And at ſome Times, 'tis peculiarly difficult for us, vain Mortals, to *Search* out the cauſes of thoſe *Judgments*. There were ſuch Diabolical practices among the *Iſraelites* of old, that it is ſaid, *Therefore the Lord was very Angry with them, and Removed them out of His Sight*: and yet it is alſo ſaid, of thoſe things, in 2 King. 17.9. *They did Secretly thoſe things, which were not Right, againſt the Lord their God.* Yea, There was a Time, when the *Judgments* of God, made all the Armies of *Iſrael* to fly and fall before them, ſo that *the Hearts of the People melted, and became as Water*: No doubt, the Sins uſual in other Armies, and an abundance of *Debaucheries* and of other Diſorders, and Diſtempers were among them: Nevertheleſs, Theſe were not the *Accurſed Thing*, that procured 'em all their Trouble; nor did any one man among all their Leaders underſtand what was that *Accurſed Thing*, until God Wonderfully helped them to diſcover it. Yea, There was a Time, when the *Judgments* of God

purſued

purſued a whole Company of Sea-faring people; a Storm came upon them, that had like to have Sunk them all: No doubt, they were as faulty and as vicious, as any other Sea-faring Folks uſe to be: Nevertheleſs, the Storm came for the Sins, of that perſon, that one would have leaſt ſuſpected among them all; that man was the *Jonas*, whoſe Error had Expos'd them all. So *Unſearchable are the Judgments of God!* And that which renders them yet more *Unſearchable* is, The wondrous *Diſtance of Time*, which the Lord may take, to puniſh a people, for *Former Iniquities*, and even (as that paſſage of Scripture which I am now quoting, may be Tranſlated) for the *Iniquities of thoſe that have gone before them.* The Children of *Jacob* were once brought into aſtoniſhing Diſtreſſes; and in thoſe Diſtreſſes, Then *Joſephs Bloody Coat* is laid before their Eyes; The Hard *Things* done by them to a *Brother* of theirs, Things done *Twenty years ago*, ſo came unto Remembrance, as to make them cry out with Horror, *We are verily Guilty!* If none of all theſe Inſtances are enough to perplex our Thoughts, about the *Unſearchable Judgments of God*, I'le give you one more. I take Notice, That when *David* Numbred the *People*, there was a *Great Sin* cleaving to that matter; and it was not Holy *David* alone, but it was the *People*, whom the Lord was in that matter chiefly offended at.

God had Required, That when the People were Numbred, *Every man ſhould give a Ranſome for his Soul unto the Lord, That there be no Plague among them* (ſays he) *when thou Numbreſt them.* Now, becauſe the Lord had a Controverſy with that People, for their *Former Iniquities*, he leaves *David*, the Beſt man in the Nation, to act in this weighty matter without the Advice of the *Prieſts of the Lord*. Hence, tho' it was not a Sin ſimply to *Number the People*, yet the *People* not being put upon their part, that they might be *Ranſomed* from a *Plague* among them, it became a Sin and a Snare unto them: Now, as an effect hereof, I take Notice of a ſtrange Threatning, in 2 Sam. 24. 13. *Shall ſeven years of Famine come unto thee, in thy Land?* Whereas, the Threatning runs no more than ſo, in 1 Chron. 21. 12 *Three years of Famine.* I pray, How ſhall theſe two paſſages be Reconciled? Attend, and you ſhall ſee a very Remarkable Thing, in the Reconciliation. There had been *Three Years* of a Famine upon the People, for an old Sin, of ſlaying the *Gibeonites*; God thus chaſtiſed the people, for a Sin that had been Committed more than Forty years before: and while the *Fourth Year* was Running, there was that *New Provocation*, about the *Numbring* of the People, added unto the former: and that *Fourth year* being well nigh Expired, *Three years*

more

more of a Famine denounced, make up the *Seven*: The first of which *seven years* Famine, was the year that next followed after the Rebellion of *Absalom*: as *That* was Forty Years after the Anointing of *David* at *Bethlehem*. Oh! What a world of *Intricacies*, were there, in these Dispensations of Providence! The only Thing, that I design here to Recommend, from the mention of these Intricate & Mysterious Matters is, A most Self-jealous and Self-loathing, *Humility of Soul*, in our Enquiries, after those Things, that are to be acknowledged as *Provoking Evils*, e're peace will be Restored unto our Land. This is very sure, that this Land has often had its *Dayes of Temptation*; and when the People of God come with *Second Thoughts* to Reflect upon those Dayes, they often see cause to cry out, *Peecavimus omnes*: we have one and all been out of the way. On the whole, The *Temper* which I would propound is This; Let us not be without some *Suspicion*, that our God may be Angry with us, for some *Evil* or other, which is not yet universally Acknowledged: But yet let us manage that *Suspicion* so Humbly, so Modestly, so Seriously, that we may not thereby add a *New Evil* unto the old score. 'Tis very certain, That when a *Secret Cause* of a Divine Controversy, is Enquired after, there is nothing more usual, than for

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men *To Enquire not wiſely concerning that matter.* An Aſſembly of *Lutherans* coming together to Enquire, after the *Cauſe* of the *Judgments* which God had brought upon their Churches, moſt unhappily determined, *That their not paying Reſpect enough unto Images, in their Churches, was one cauſe of the Lords Controverſy with them.* Unhappy Enquirers; Inſtead of your Dream that you had not Sinn'd enough againſt the *Second Commandment*, you ſhould have thought whether you had not Sinn'd too much againſt the *Fourth.* But we hear not a word, concerning their univerſal prophanations of the *Lords-Day* to this Day. That which I therefore ſay, is This; In a juſt Apprehenſion of our own *Darkneſs*, and *Weakneſs*, Let us make that Prayer to our Lord, *Lord, ſhow us wherefore thou contendeſt with us.* Let us then have our *Debates*, with one another hereupon; but let us come to thoſe *Debates*, alwayes with a *Diſpoſition* to judge our ſelves rather than any one elſe, and a *Reſolution* to take any ſhame to our ſelves, that Scripture and Reaſon, ſhall caſt upon us. Wherefore,

Thirdly. In purſuing the Deſigns of *Reformation*, why ſhould not *Every man*, even *Every one* concern himſelf, according to the *Capacities* of the Station, wherein God has placed them? That a General *Reformation* may be effected, *Every man* ſhould begin with *Himſelf*

and

and if *Every man* would *mend one*, the *Emendation of Manners* among us, would indeed be very general. Men should be as desirous in point of *Repentance*, as they use to be in point of *Charity*, to *Begin at Home! Self-Reformation* every where conscientiously endeavoured, would prevent a double *Evil*, very *common under the Sun*. Sometimes, men make a Noise about *Reformation*, when they do but follow the Dictates of their own *Malice* and *Revenge*, in all the Noise. There was once a *Shimei*, who, seeing the Judgments of God come upon the Land, he presently fell to Railing at the chief Rulers in the Land: he falls upon *David*, with such out-cries, as those, in 2 Sam. 16. 8. *Thou Bloody man, the Lord has now Returned all the Blood of the House of Saul, in whose stead thou hast Reigned.* This poor man, was himself of *the House of Saul*, and because he thought his *own House* had met with some hard measure from the *Government*, he falls to Reviling as if the Land had no Sins, but those of the *Government* then to answer for. But I can tell you, That he was egregiously mistaken! And men had need beware, lest by giving way to their own exasperated Spirits and Passions, they become *Shimei's*, in exclaiming for a *Reformation*. Sometimes again, there is a cry made about *Reformation*, by men that only cover their own vile *Hypocrisie*, by the Diversion of such a cry. 'Tis

very clear, that there are *Vanities* of Appare
to be Rebuked and Retrenched among us
thoſe little Female, fooliſh *Vanities*, are *utterly*
Fault among us: the Holy *Angels* of the Lor
Jeſus Chriſt, are doubtleſs grieved, when the
ſee the *Flags*, and *Signs* of a vain mind, hun
out by the children of men; elſe the Lor
would never have ſaid, as in Iſa. 3. 16. *Becauſe t*
Daughters of Zion are Haughty, and walk wi
ſtretched forth Necks, therefore the Lord will ta
away the Bravery of their Tinkling Ornaments,
thy men ſhall fall by the Sword. But now the
are perſons, who are themſelves *Drones*,
Thieves, or *Cheats*, or *Lyars*, or *Drunkards*,
Fornicators, or ſome other way horribly *Depr*
ved Creatures: And theſe, to quiet their ow
guilty Conſciences, will Declame very bitter
againſt certain *Vanities* in other people, a
perhaps will with more *pride* than *Scriptu*
croud in many lawful and needful Things
mong thoſe *Vanities*: Theſe are the Thin
that want *Reformation*, they ſay; But th
wouldeſt ſay it, with a better Grace, O ma
if ſome of the zeal were ſpent upon thy ow
Enormities. However, Thus they'l fall into
fiery rage about thoſe Things, *As if noth*
elſe brought the Judgments of God upon the La
But that which we are firſt of all to do,
This: It becomes *every one* of us, firſt of all
Judge themſelves, and throw the *Firſt Stone*,

our *own Iniquity*. It was greatly Reſented Jer. 8. 6. *I hearkened, and heard, but they ſpake not aright; No man repented him of his Wickedneſs, ſaying, What have I done?* Then, Oh! Then, ſhall we *ſpeak aright* about the *Reformation* incumbent on us, when *Every man* ſhall ſay, *What have I to do, towards the Reforming of my ſelf, and of my own Family?* Let *Every one* ſet before himſelf, a *Catalogue* of Things *Forbidden*, and of Things *Required*, in the *Ten Commandments*; our ordinary *Catechiſms* will advantageouſly ſet before us, the *Glaſs* of the Law, wherein we are to take a view of our ſelves; Thereat, Let us with a ſecret *Self Examination* find out our own Delinquencies, and ſo Requeſt for, and Rely on, the Aids of *Grace*, for a *Self Reformation*. Having done thus *much*, we are then bravely qualified for the Doing of *more*: Let us now, as far as ever we are capable, *Extend* our Influences. *Houſholders*, They are firſt of all to Rectify all that is amiſs, where they reckon themſelves a ſort of *Kings*, that is to ſay, in *their own Houſes*. Oh! Ask your ſelves, whether you have no *Bad Orders* to be Rectified there? Whether your *Devotions* there might not be more Edifyingly carried on? Whether your *Children* and *Servants* may not have a better Education beſtow'd upon them? Upon which, let all the World beſides take what courſe they will, do you Reſolve, *As for me, and*

and my Houſe, we will ſerve the Lord. But is this all? No; 'Twould be a very Laudable Thing, for the Worſhipful *Juſtices* in the ſeveral Counties, now and then to hold a *Conſultation*, upon that Queſtion, *What may we do, to Reform any Spreading Evils?* Gentlemen, I take Leave humbly to Repreſent it unto *You*, That you have ſingular *Opportunities*, to *Reform* almoſt all the *Growing Evils* in the midſt of us; and ſuch is your *Wiſdom*, that without any further Advice from us, You need but a little Diſcourſe now and then, with one another, to be informed of Your own *Opportunities*: But, Let me ſay unto You, That theſe *Opportunities* are precious *Talents*, for which You are Accountable to the Eternal Son of God. The ſame that was done by *Jehoſhaphat* for his Land, has in You, been done by the Lord Jeſus Chriſt, for *this* Land. He hath ſet *Judges* throughout the Land; & now His words from His *Excellent Glory*, unto every one of you, are like thoſe, in 2 Chron. 19. 6. *Take heed what you do; For ye Judge not for man, but for the Lord: Let the Fear of the Lord be upon you; Act in the Fear of the Lord, faithfully, and with a perfect Heart; ye ſhall warn men, that they Treſpaſs not againſt the Lord, and ſo Wrath come upon you, and upon your Brethren: The Levites alſo ſhall be Officers before you, Deal courageouſly, and the Lord ſhall be with the Good.* But thoſe *Conſultations* for a *Reformation* of

pernici-

pernicious Things among us, which have been Recommended unto theſe *Worſhipful* Perſons, may likewiſe be moſt profitably practiſed, by the *Grand-Jury-men*, the *Conſtables*, the *Tithing-men*, in their ſeveral Precincts. Syrs, If you alſo would have your Stated, or Frequent Meetings, to conſider, *What may be done by us, to Reform any Common Evils?* You might be wonderfully Serviceable.

But above all, O ye *Watchmen* in our *Churches*; 'Tis from *You*, that the Lord Jeſus Chriſt expects the moſt critical *watchfulneſs*, in Adviſing your ſeveral *Churches* and *Charges*, of the ſeveral *Evils*, that are to be Reformed among them. That which you have lately been doing towards *Goſpellizing* thoſe Out-lying parts of the Countrey, has been very *worthily done*. And, I do humbly pray the *Recompencing Benediction* of Heaven, upon thoſe Worthy Merchants and others in this place, who by their pious Expences have aſſiſted the Undertaking. I wiſh thoſe parts of the Countrey might now be effectually put in mind, of the concernment that lies upon them to make a due Improvement of the *Price put into their Hand*. If any that belong, or travel to thoſe parts, are now in this Aſſembly, I pray, carry them this Advice, That if they ſlight the *Goſpel* now ſent unto them, there is Danger, the Lord Jeſus Chriſt will never grant them another Offer of it; no,

there

there is Danger that they will *never be F*
but *be given to Salt for ever*: there is D
that *a Wrath unto the uttermoſt will co*
them. And now, there are further Inſ
of our *Watchfulneſs*, over our own Flock
be maintained. It may be, 'twould b
very ſignificant piece of our *Watchfulneſs*,
the Churches, if ſome ſafe methods mig
taken, that all thoſe who go forth unt
Work of the Miniſtry, might carry with
ſome Teſtimonial of their Qualifica
from fit Judges of thoſe Qualifications
that Raw, Rude, Lewd Young Men,
profane Sons of *Eli*, may not go forth
make a *Living* of their *Preaching*, and
Chriſtianity among us, by not *Living* acco
to their *Preaching*. Yea, I do earneſtly Be
the Congregations of *New England*, That, i
have any Regard unto the *Things of their*
they would none of them, Invite, or A
any man, to conſtant Preaching among
unleſs that ſome Holy, and Faithful, and
Paſtors of other Churches, do, upon a tho
Trial, Teſtify, *That ſuch a man is Worthy*
hear, and be very Highly Eſteemed for his L
among them. Nor is this All that we ha
do. Can we not, in *Viſiting* our *Flocks*, i
our ſelves about the *Morals* of our Peopl
every Quarter, and thereupon both Pub
and Privately ſet our ſelves to cure all tha

be found amiss! May we *Rise up on*
a Trumpet, against every thing that w
fensive unto our Lord Jesus Christ;
therefore, by the Anticipations of
have in our Ears continually, the So
Last Trumpet, which will fetch us
Tribunal of our Lord. Much very,
will be done towards a Glorious
by our Discharging the work of our
as under the Awe of that most awful
tion, in Heb. 13. 17. *They watch for S*
that must give an Account. I Reme
Related concerning the Holy Mr.
mer, That observing of Sundry Evil
been become common in his Town
bury, he took such Pains to convince
of those Evils, that at last, they gen
ed an Instrument, wherein they De
Dislike of those Evils, and their *Purp*
heed of them forever; and a won
mation ensued upon it. Syrs, who
far the concern of *Reformation* may
Hearts of our People, in almost ever
we took due pains to convince them
swade them; yea, if our Persona
Loving Admonitions, might but op
that one part of Neighbours, the *Ins*
can tell how far the Desired *Reform*
be Befriended and Attained! Bu
me into another Article of our Dis

Fourthly. To Aſſiſt the Deſigns of *Reformation* among us, Why ſhould we not Review, & Renew, and Apply, the *Obligation*, which is by *Covenant* Lying upon us thereunto? If one would ſay at once, what it is, that hath procured the Indignation of Heaven againſt us, to be written in ſuch Diſmal and Bloody Characters, methinks, I could find a paſſage in our Pſalter, that ſhould Expreſſively enough deſcribe it. While the Time was not yet come, that the *Iſraelites* in *Egypt* ſhould be delivered out of their Difficulties, the Active Colony of *Ephraimites* formed a Lively *Expedition*, againſt the *Philiſtines* to the *North-ward*, from whom they had Received many Injuries; they reckon'd themſelves Numerous and Powerful enough, to attack the *Canaanites* in their own Country; but they came off unhappy looſers in it; and the Pſalmiſt ha's told us, what was the reaſon of the loſs that befel them: T'was, as in Pſal. 78. 10 Becauſe, *They kept not the Covenant of God.* This I venture to ſay, whatever elſe may be ſaid; *Covenant-Breaking*, I ſay, *Covenant-Breaking*; or, the Neglect, and Contempt of that *Covenant*, even, the *New-Covenant*, wherein the Lord Jeſus Chriſt, ha's been tendring Himſelf unto us; *This*, is the moſt comprehenſive Cauſe of all our *Diſaſters*. I will ſay ſo, as long as I can Read that horrid Picture of our own condition, in Iſa. 24. 4. — *The Lord makes the Land Empty, and*

and makes it waſt, and turns it upſide down, and Scatters abroad the Inhabitants thereof; The Land mourns and fades. And why is all this? *Becauſe they have broken the everlaſting Covenant; therefore the Inhabitants of the Land are Burned, & few men are left.* Wherefore, if we would be Recovered out of our Condition, 'tis the *Covenant* of our God, that muſt Recover us, & *Reform* us. 'Tis imagined by ſome, That when the General Aſſembly of *Iſrael* here, *Poured out Water before the Lord*, they uſed a Rite of making of a *Covenant*; q. d. If we Return to our Sins, let our *Blood* be thus *Poured out*. This we all know; A Renovation of *Covenant*, ha's been always preſſed, as a very ſpecial and Important Expedient of *Reformation*. The *Covenant of Grace*, which is *Brought* unto us all, is very particularly *Seal'd* and *Own'd*, with ſuch as have been admitted unto any *Eccleſiaſtical Privi'ledges* among us. Let all Perſons, by the Help of *Grace*, give the conſent of their Souls unto this *Covenant*: Conſent, O Immortal Souls, That God ſhould be your *God*, and be unto you, better than all your Idols; that the Lord Jeſus Chriſt ſhould be your *Prophet*, *Prieſt*, and *King*; that the Holy Spirit ſhould Poſſeſs you, and incline you to Glorify Him according to the Gracious Terms of this *Covenant* for ever. But then, Let them that have Enjoy'd the *Seals* of this *Covenant*, again, and again, with all poſſible Solemnity

Repeat

Repeat the Conſent of their Souls thereunto. Syrs, A moſt wondrous *Reformation* would follow hereupon Immediately! Now, In the doing of this Thing, Why ſhould not our Churches, moſt Explicitly *Apply*, the *Covenant of Grace*, unto all the Deſigns of *Reformation*, as well as they *Apply* it unto the particular Deſigns, of a *Particular Church-ſtate* before the Lord? Our *Covenant* will to the moſt Edification, and the moſt Satisfaction, be *Renewed*, when we moſt of all Expreſs the *Spirit of the New Covenant* in all that we do. Now, 'Tis the *Spirit of the New Covenant*, for us to Acknowledge, That our *Juſtification* only by *Faith* in the *Righteouſneſs* of our *Saviour* and our *Surety*, does powerfully oblige us to *Depart from all Iniquity*: And, Then, to Acknowledge, That this and that Evil Thing, whereof we are adviſed, is an *Iniquity*, from which we do, with our very Hearts within us, Deſire to *Depart* for ever; But with ſuch Acknowledgments, we are to *Proteſt* in all Sincerity of Soul, That we ask the *Grace* of Heaven, to *Watch* againſt every ſuch *Abominable Thing*, both in our ſelves, and in one another. What one *Chriſtian* upon Earth would ſcruple to conſent unto ſuch *Acknowledgments* and *Proteſtations*? Now, if our *Churches*, yea, and other *Societies* too, would thus uſe the *Covenant of Grace*, with pertinent Applications thereof, to every *New Iniquity*, that they Diſcern ariſing among

among them, how gloriously might the *Spirit of Grace*, then *Lift up a Standard* against every *Flood* of Iniquity! As fast as we see any Sin gaining of ground upon us, Let us make our *Evangelical Acknowledgments* and our *Evangelical Protestations*, against that Sin; These are the *Sanctified Wayes* in which the Almighty Spirit of Christ, will make us *Conquerors, and more than Conquerors*, over that Sin for ever. And shall I add this one thing more? There are many sorts of *Officers* among us, that are under very special *Oaths*, unto God, for *Well-Doing*; and these would surely *Do well*, to have Copies of their *Oaths*, well Explained unto them, often before their Eyes. Our Honourable *Counsellers* are under the *Oath* of God, *That they will to the best of their Judgment at all Times freely give their Advice.* Our Worshipful *Justices* are under the *Oath* of God, *That they will Dispense Justice equally and impartially in all cases, and for no cause forbear truly to do their Office.* Our *Grand Jury-men* are Sworn by the Ever living God, *That they will diligently Enquire, and true Presentment make, of all things given them in Charge; and present no man for Envy, Hatred, or Malice, nor leave any man unpresented, for Love, Fear, Favour and Affection, or Hope of Reward.* Our *Constables* are Sworn by the Ever-living God, *That in all that the Law has made part of their Office, they will deal seriously*

ſeriouſly and faithfully, whilſt they are in Office, without any ſiniſter Reſpects of Favour or Diſpleaſure. And are not our *Tithing-men*, under an Oath of the like Importance: Yea, I ſuppoſe, there is hardly a *Clerk* of a Company, but he is under the Bonds of a Dreadful *Oath*, to Diſcharge his Duty faithfully. Now, This one thing would exceedingly contribute unto the *Reformation* of the Land, That men often *Read* and *Think*, what they are *Sworn* to *Do*: For this would put the Good men, upon more uſual *Thoughts* in themſelves, *What Good they may do in their ſeveral Places for other men?* It is mentioned, as a Commendable property, in a Citizen of *Zion*, Pſal. 15.4. *He ſweareth to his own Hurt, and Changeth not.* It may be rendred, *He Sweareth to an Ill man, and Changeth not.* If he have made a *Lawful Promiſe*, though it be to a Wicked man, a Pagan, an Enemy, he will not reckon that the Wicked unworthineſs of the man, will Releaſe him from his Promiſe. But, Sirs, You that are Sworn to a *Good God*, and Sworn to a *Good King*, & Sworn to a *Good Work*, & Sworn, for the Service of a *Good People*; how much ought you to Study, that you may be the Genuine *Citizens of Zion*, for your Fidelity! The *Land will mourn, becauſe of Swearing*, if men ordinarily, Lift up their Hands to the Eternal God, in *Oaths* to Deal faithfully and honeſtly, but Swear indeed *Hand over Head*, without any

After-

After-care to observe their *Oathes*: As on the other Hand, For men to *Fear an Oath*, is one way to keep clear of many *Fearful* Sins & Evils. Behold the *Reformation*, that is to be labour'd for.

But then, Lastly, to put an *Edge* upon these Things; That we may be in Earnest about the Necessary *Reformation*, Let us consider the loud calls of Heaven, that most earnestly bespeak it of us. *The Necessity of Reformation*, is a Thing that ha's been long and oft Preach'd unto us, ever since that the *Judgments* of God, began to make us more generally miserable; but the *Judgments* of God, are going on still to further and further Degrees of misery upon us, while the *Cares* of a *Necessary Reformation*, continue fast asleep in our Souls. We do one year after another feel the formidable Executions, of those Threatnings, in Lev. 26. 23. *If ye will not be Reformed by me, through these things, but will walk contrary unto me, Then will I also walk contrary unto you, and I will Punish you yet Seven Times for your Sins.* Our most Intolerable Indisposition, to do any Significant Thing, towards our *Necessary Reformation*, ha's been already Revenged, with *Sore Plagues, and of long Continuance*; Yea, The Lord ha's made our *Plagues Wonderful*, for this our Obdurate & Obstinate Impœnitency. Wherefore, As they cryed unto *Pharaoh, Let this man go; knowest thou not yet that Egypt is destroyed?*

Even ſuch a cry muſt I this Day awaken you withal; *Know you not, that* New-England, *is very near deſtroy'd, by the Sins that have been Harboured among us?* Oh! Let them Go! Let them Go! Leſt we perish in them. Chriſtians, Let us take Warning. There have been many *Thouſands*, I ſay, many *Thouſands*, of Churches in *Europe*, not much leſs famous for the Proteſtant Religion, than that little Handful & Hundred of Churches, whereof this Country is compoſed; Every one of which, have been made an utter Deſolation, within theſe few years; even ſince the Time that ſo Young a Man as I am, came into the World. And, is not the Fate of thoſe Churches, a Solemn Warning to us, in theſe *Ends of the World*? I ſay again, Let us take the Warning, and, *Repent, Leſt we likewiſe Periſh.* Don't you ſee, the Tokens of the Divine Wrath againſt us, ariſe apace towards an horrible Extremity? *O Lord, They who dwell in theſe uttermoſt parts, are afraid at thy Tokens!* I'll ſay only theſe Two Things. One thing is this; If there be not an Extraordinary Appearance of *God, from Heaven*, to give a check unto a Great *Leviathan*, who is at this Day Troubling all the *European* Waters, *New-England* will be ſoon overwhelmed in Deſolation. Another thing is this; If we ſhould have ſuch a *Summer* this year, as we had the laſt, for the *Unſeaſonable Weather*, which, alas, hitherto does hold, upon the Fruits of the Earth,

the

the Desolation of New-England will be more horrid, than any Tongue, ha's hitherto Expressed, or Heart Conceived. On every side of us then, we have that very Roaring in our Ears, *Reformation, or Desolation!* *Reformation, or Destruction!* Oh! *The High Time to Awake out of Sleep,* and to do some Signal Things for the *Reformation* of our Land. Consider, O our *Zerubbabel,* O our *Joshua,* and O all ye People of the Land: *Necessity is laid upon us, and Woe unto us if we Do it not.*

And now, if these calls of Heaven, are, by your *Tears,* and by your *Prayers,* and by your *Cares,* duely complied withal, there is a twofold *Benediction,* from our Lord Jesus Christ, our *High Priest,* who went away from hence to Heaven, *Blessing* of us, that I do from the Word of His, now before us, Conclude withal.

I. You shall have *Samuels* to be *Judges* over you. How vast was the Felicity of *Israel,* when a *Samuel,* who formerly had been a most faithful *Preacher,* by whom they were always advised of their *True Interest,* now became a *Ruler,* who so acquitted himself in his Government over them, that when he came to put off his Government, he could make that Appeal to all the World, *Behold, Here I am; Witness against me before the Lord; whom have I defrauded? whom have I oppressed? Of whose*

whose Hand have I Received any Bribe, to blind mine Eyes withal? Many such a Sentence will thy God give unto thee, O *New England*, if thou thus Turn unto Him. It was a Sentiment, for which we have the Authority of the greatest persons, both among the *Ancients* and among the *Moderns*, who count that they have also for it, the greatest Authority of the Sacred *Scriptures* themselves, *That every Province is under the special care of some Angel, by a singular Deputation of Heaven assigned thereunto.* But besides that *Invisible Guardian*, our God, upon our Turn to Him, will give us a GOVERNOUR, that shall be like a *Guardian Angel* unto us, Employing his whole Strength to *Guard* us from all Disasters. Although we are Invested with a *Royal Charter*, which leaves not any *Governour* capable to Enact one *Law*, or Levy one *Tax*, or Constitute one *Counseller*, or one *Judge*, or one *Justice*, or one *Sheriff*, without such a *Negative* of the *People* upon him, as the *People* are not in the other *American Plantations*, no, nor in *Ireland*, no, nor in *England* it self, priviledged withal; Nevertheless, we shall have cause to Receive a *Governour* that like a *Nehemiah*, shall *Seek our Welfare*, with all Thankfulness to God, and the King, as a very Rich *Blessing* from Heaven unto us. We have *Already*, and *Hitherto*, Enjoy'd that *Blessing*, above any people at this Day under the

the whole Expanse of Heaven; and, if our God be not Angry with us, we shall with such a *Blessing* still be, *A People Saved of the Lord.* Our God will send us a *Governour*, who will call a *Favourable*, and a *Fatherly* Aspect, upon all that is valuable to us; a *Governour*, who shall have the brave Motto of the Emperour *Hadrian* Engraved upon his Heart, *Not for my self, but for my People.* And with such a *Governour*, He will give us, *Our Judges as at the First, and our Counsellers as at the Beginning.*

II. God will *Thunder with a great Thunder* upon your *Philistian* Adversaries, and gloriously *Discomfit* them. The Lord had promised unto His People, that if they would *Go up* duly to *Worship* Him at His Tabernacle, He would keep off the Invasion of their Adversaries; and now when they were together at *Mizpeh*, He fulfilled that Promise, by a strange Discomfiture of the Invading *Philistines.* *New England* never was without its Adversaries; but at this Day, we are more Eminently under that Alarum, *The Philistines are upon thee, O Land much Maligned!* Now, by our Conforming our selves unto the Will of God, we shall get Him on our side; The Almighty would then soon scatter our Enemies with His Hot Thunderbolts, and *Thunder* them into Ruine for ever; And that Sentence which the Emperour *Maxi-*

imilies wrote upon his Table, we ſhall ſee written on all our Houſes, and all our Veſſels, and all our Fields, *If God be for us, who can be againſt us?* By comparing of certain paſſages in the Bible, not commonly obſerved or underſtood, it appears, that there was a *General Circumciſion* of the *Iſraelites* in *Goſhen*; & at that very Time, God ſent the *Three Dayes* Darkneſs upon the *Egyptians*; God ſent Three Dayes of Darkneſs and Horror upon the *Egyptian* Adverſaries, that they might then be Able to *Do Nothing* againſt His People, who *Rebelled not againſt His Word*. Oh! might there be a *General Obedience* of *New-England* unto the Lord Jeſus Chriſt, the Lord of Heaven would ſoon *Darken* our Adverſaries, with His Plagues upon them. Hear O *New-England*, Hear thy Lord, ſaying over thee, O *that my people would Hearken to me! I would then ſoon Turn my Hand upon their Adverſaries; but their own Time ſhould Remain for ever and ever.*

THE CLOSE.

Containing a Relation, of the Wonderful Deliverance newly received, by the KING, *the Three Kingdomes, & all the Engliſh Dominions.*

BUT, Behold, O my dear People of *New-England*, while I am telling you, of

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Thunder to fall upon our *Philistean* Adversaries, there do this very Week arrive unto us the Joyful and the Wondrous Tidings, which give us a Stupendous Instance of this very matter; *The Philistines drew near to Battel against Israel, but the Lord Thundred with a Great Thunder on that Day, upon the Philistines, and discomfited them, and they were Smitten before Israel.* It is but just now that we have Advice from the other side of the *Atlantick* Ocean, That Great *Britain* is Miraculously delivered, from the utmost Perils, of becoming an *Enslaved*, and perhaps a *Dragooned*, Province of the *French Empire*, or, at least from a *Bloody War*, that must have cost many Thousands of the Best Lives in the Nations, to have shaken off the *Chains*, which a French Force would have laid upon them: And then, I am sure, that thou, O little *New England*, hast, above all the *American* Plantations, a share in this Deliverance; for if the *Great House*, whereof thou art but a poor *Leanto*, had fallen, how horribly hadst thou been crush'd in the *Ruines* of it! *O come, and Behold the Works of the Lord, the Desolations which He is bringing* upon the *French Philistines*, by the Hand of His Omnipotency! There hath been all along, a large party of *Bigotted* and *Besotted* People, the Sons of *Nimrod*, in the English Nation, who have long been seeking to overthrow those things, wherein the Real Welfare of the Nation lies; and, *Many a*

Time have they afflicted me, from my Youth, may England *now ſay*; *Many a Time have they afflicted me, from my Youth*; *Yet have they not Prevailed againſt me.* It may be thoſe Adverſaries, were never more confident of their prevailing, than in their late Execrable *Plot*, for the Murdering of our Illuſtrious King WILLIAM, in that horrid Juncture, when a French Army, with an *Abdicated Prince* in the Head of it, was coming over to join his Friends in *England*, and have made that Land ſuch a ſtage of Blood, Fire, & Horror, as it never was before. But we have now appointed, by the Authority of this Province, a Day of Publick and Solemn THANKSGIVING unto the God of Heaven, for the Miraculous Defeat of that *Plot*; and upon the Invitation thereof, give me leave now to Entertain you, with a brief Relation of that Wonderful Providence, which ha's now been after an aſtoniſhing manner diſplay'd, for the Preſervation of us all.

[It was Obſerved, *June* 16.]

The miſerable *Male-contents* had for a long while been fomenting and augmenting, *Diſcontents* throughout the Kingdom, in hopes, by the means of thoſe Confuſions, to Recover all that they had loſt, in the late Happy Revolution. The Kingdom had been long Diſaſtered with many *Loſſes*; beſides the Heavy *Taxes* that lay upon it: & the Prodigious Depravadon, brought,

as

as it were at Once, upon the *Coin* current throughout the Kingdom; coming upon all the reſt, had thrown the Nation into ſuch a Ferment, that the Exquiſite Wiſdom & Succeſs of the Parliament, in ſince getting through it, is to be annumerated perhaps among the *Greateſt Appearances* of God, for His Poor People there: Moreover, There had been particular methods uſed, through the Artifice of theſe Incendiaries, to Diſtreſs, yea, to Deſtroy, the *Sea faring* part of the Kingdom, that ſo a *French Invaſion* might be facilitated: Nor were they unwilling to Encourage themſelves from a Bone of contention caſt between the Two Kingdoms of *England*, and *Scotland*, about their Trade: And the Servants of the late King, had in Great Numbers pretendedly Deſerted him; Returning Home, that they might *Live Quietly under a Mild Government*, though not intending, it ſeems, To, *Study to be Quiet*. It was at this Critical Time, That Great *Britain*, with all the Dominions pertaining thereunto, was upon the point of being overwhelmed in, *A Conſpiracy for the Aſſaſſinating of His Majeſties Perſon, to encourage an Invaſion from* France, *at the ſame Time intended, for the utter Subverſion of the Proteſtant Religion, and the Liberties of the Kingdom.*

It being underſtood in *France*, that many Hundred Ships of *Merchant-men*, were ſetting out from *England*, for divers parts of the World,

and

and that a great *Convoy* was alſo going to the *Streights*, whereby the Kingdom would have been left extreamly Naked, immediately in *February* laſt, near Thirty Thouſand *French* were drawn down to *Dunkirk*, and *Calice*, and other Ports, Headed by the Late King *James*, with an huge Fleet, wherein were between Three and Four Hundred *Tranſport Ships*, to bring them over, unto the *Thames* Mouth, *Suſſex*, or *Kent*; and ſome unto the *North*, to ſtrengthen thoſe that ſhould make an Inſurrection there. They Embarked, before it was known in *England*; but the Lord Jeſus Chriſt, who Commands the *Winds*, did by *Croſs winds*, conſtrain them to ſtand in again. In the mean time, the Duke of *Wittenberg*, having obtained ſome knowledge of the *French Invaſion*, preſently ſent over to King *WILLIAM*, the Notice of it, by a Meſſenger, in a *Fiſher boat*, where, by lying hid among the *Nets*, he ſo eſcaped the *French Inſpection*, that he was able to inform the King of the *Nets*, which the common Enemy had laid for Him, and for more than Three Kingdoms. At this Inſtant, Admiral *Ruſſel* being diſpatch'd, on this vaſt occaſion to re-inforce the *Engliſh Fleet*, found, that by a ſurprizing Hand of Heaven, our *Merchant-men*, with the *Convoy*, had been out at Sea, but were by contrary Weather driven back into their Harbour, and by this moſt ſeaſonable Accident, the *Fleet* whi

which else might have been a prey to the *French*, was within a few hours, all *Manned*, and *Fitted* out; and immediately they Block'd up the *French Fleet* in their Harbours, with no little damage to them at the present, besides the future Devastations, which may attend, the total Disappointment of the Descent by them Designed.

But this was not all. The Almighty Lord JESUS CHRIST, hath Employ'd the mighty WILLIAM, as an *Hook* in the *Nostrils* of that *French Leviathan*, who has been so long *Troubling the Waters of Europe*; and the Conspirators thought it impossible for them to do a more significant Thing, than to get Him out of the way. It was therefore concerted and resolved, among a Desperate Crew of Ruffians in *England*, that in *February* last, they would make an Attempt upon that *Royal Life*, upon which the Fate of all *Europe* does at this Day depend; it may be more than upon that of any one man Living in the World. After several Consults held among those Wretches, about this wretched Enterprise, it was at length Agreed, That upon the Kings Return from *Richmond*, they would, at the end of a Lane, by *Turnam Green*, a place which they not only *marked*, but *fitted* for that Hellish purpose, with Forty five persons on Horse-back, fall upon the *Kings* Person, and in spite of His *Guards*, whereof some, 'tis said,

said, were in the Conspiracy, Assassinate Him; upon the Accomplishment whereof, the Printed Accounts report, that a Signal, was to have been given to the *French* Coast, by a *Fire* on *Dover Cliff*; And indeed, there had been seen *Fire* enough, if this Barbarous and Villanous Thing had been Accomplished! The *Tenth* of *February*, was the Day first Appointed, for the perpetration of this *Comprehensive Murder*: But upon the failing of some circumstances, it was put off unto the *Fifteenth*. In the mean while our Lord JESUS CHRIST, who *Giveth Salvation unto Kings*, thus wonderfully *Delivered His Servant* our King, *from the Hurtful Sword*! There were Two or Three of the Conspirators, who, as it seems, unknown to each other, discovered the Treason; what it was that put them, upon the making of the Discovery, I can at present, say no further, than that the Papers Printed thereupon inform us, That their Threatning one of their Company, *To kill him for his being Absent from some of their Cabals*, did contribute not a little thereunto: though a Generous Abhorrence of so barbarous an Action, as the Murder of the King, inspiring the Heart of one, to whom the Design had been communicated, seems to have been the true original of the Discovery. The King being satisfied in the Truth of the matter, took effectual care, to have the rest seized, in the most

con-

convictive circumstances; for upon finding [illegible], the *Fifteenth* of *February* look suspiciously upon them, they began to fly from the Storm, which they fear'd thus breaking upon them: and upon their Trial since, the Fact has been so convictively proved upon them, that sundry of them, have been with the general satisfaction of the Nation, Executed.

In this *Plot*, things were so laid, that the Adversaries were very secure, of carrying all before them. It cannot but create an *Horror* and a wise *Pleasure*, to reflect on the assurance with which the Adversaries, both at home & abroad, durst, that their machinations could not miscarry. It is affirmed, That on the Day when the *Plot* was judg'd ripe for Execution, One of the *Nonjuring Parsons*, Preached on those words, in Jer. 46. 10. *This is the Day of the Lord God of Hosts, a Day of Vengeance, that He may Avenge Himself of His Adversaries; and the Sword shall Devour, and it shall be Satiate, and made Drunk with their Blood.* But, behold, by the astonishing Providence of our Lord JESUS CHRIST, it is come to pass, that it may be there never did so great a *Rout* befall those Adversaries of God, and of the Nation, as the miscarriage of this *Plot* has given them. A Remarkable *Zeal* inspires, one of the best *Parliaments* that ever the Nation saw, to *Associate* for the Safety of the King, and *Meditate* such

Things

Things as cause the whole Kingdom to Rejoyce. A prodigious Consternation falls upon the Adversaries; and they daily feel the fulfilment of the Label, which the Dutch Sculpture on this occasion, put into the mouth of this Abdicated Prince, *Frustra Tentavi, nocebit.* Many years are now past, since that from the *Press*, as well as from the *Pulpit*, we have said unto you; 'If any man, be he High or Low, 'Rich or Poor, shall go to introduce Popery, 'in a Kingdome, wherein it has been abolished, the Curse of *Joshua*, never fell so hard 'on the Rebuilder of Demolished *Jericho*, as 'the Curse of *Jesus* will fall upon the Authors 'of this Accursed Enterprise; neither shall 'they prosper in it, any better than the Jews 'who at the Invitation of the Apostate *Julian* 'going to Re-Edifie their Temple, God sent 'the Terrible *Earthquake*, that Overthrew all 'they had already done, and by *Fire* from 'Heaven, burnt up the Tools, and some of 'those that used them. And this year, he has now strangely added, unto the many Confusions, that we have seen every year of late, by falling the Enemies of the *Reformation*. Prepare now, your *Praises* to the Glorious Lord Jesus Christ, O ye People of God, for the *Great Things* which He has done. But *Believest Thou? Thou shalt see yet GREATER THINGS than these!* For I do once more assure you, **The Kingdom of God is at Hand.**

A POSTCRIPT.

Giving an Account of some late MIRACLES, *wrought by the Power of our Lord* JESUS CHRIST.

HAving in the preceding Sermon, mentioned the late MIRACLES, with Hopes that they may be *Symbolical* Representations & Exhibitions of the *Miraculous* Things, which the Lord is going to Do for His People, I am willing to Entertain the *Faith* of the Christians in this Remote Wilderness of *America*, with a brief Relation of those *Miracles*; for all which, we have Incontestable Evidences, that they are not like the *Lying Wonders*, by *Popery* sometimes imposed upon the World, but the *Wondrous Works* of the God, which declare that His *Name is Near*.

The First Example.

In the Preface of a French Treatise, Entituled, *Harmonie des Prophecies Anciennes avec les Modernes*, which was Printed at *Cologne*, in the year 1687. I find this very Wonderful Passage, which I choose to mention in this place, as contributing to the Explication of them that are to follow.

Madam *Mangot*, the Widow of a Gentleman, of the City of *Caen* in *Normandy*, had several unaccountable Revelations made unto her; that she kept wholly Secret; but there was one, which by a *Miracle* that accompanied it, was put beyond the possibility of Secrecy. She was afflicted with a *Palsy*, Eight or Ten years together

gether in her Limbs, which rendred her altoge-
ther Impotent; and her Impotency was not the
less, for her being Fourscore years of Age. But
one Day, when she was at *Prayer* before the God
of Heaven, for the Deliverance of His Church
from the Confusions then upon it, in the height
and heighth of the French Perfecution, it was
audibly said unto her, *Thy Prayers are heard;*
The afflicted Church shall be speedily and gloriously
delivered; But it hath yet somewhat more to suffer.
She was Commanded herewithal, to make this
Revelation known unto her *Brethren*; and that
they might give credit unto her words, it was
added, *The Lord has Restored thy Health and*
Strength unto thee. She was Immediately, and
Miraculously, Healed of her Malady, and she
Walked her self, and carried unto her *Pastors*,
the Account of this Revelation. They won-
dered at the *Miracle*, and would fain have
concealed the *Prophecy*; but the *Prophecy* could
not possibly be hid, because of the famous *Mi-*
racle that attended it. All the Pastors of *Caen*,
and a good Number of other Protestant Refu-
gees, belonging to the Town, being in the
Low Countryes, *Anno* 1687. offered their U-
nanimous and Uniform Testimony, to the
Truth of this marvellous matter.

The Second Example.

Mary Maillard, a *French* Damsel, (the Daugh-
ter of Protestant Refugees,) about Thirteen
Years

Years of Age, Living in *Westminster*, was thro a Dislocation of her Left Thigh, very *Lame* from her Birth, and her *Lameness* increased with her Age, into much Deformity and Infirmity, insomuch that she became Ridiculous to the Children in the Streets, who would Throw Dirt upon her, with other Abuses & Injuries, as they saw her pass along. Her *Leg* was become shorter by four Inches than the other, her *Knee* was turned Inwards, and her *Foot* was distorted so, that the Inward Ancle bone almost supplied the place of the Sole of that Foot; and much pain attended this Malady, which the Chirurgeons and Physicians pronounced *Incurable*. The Ill treatment of the Children in the Streets, one *Lords Day*, *Nov.* 26. 1693. bespattering her with Dirt, as she returned from the Publick Worship of God, much affected her: She wept extreamly with Complaints to her Mistress, of the Affronts that had been offered her; but her Mistress Exhorted her to be patient, and put her Trust in God. In the Evening she took the Bible, and Reading the Second Chapter of *Mark*, wherein is related our Lords Miraculous Cure of one Sick of a *Palsey*, she seemed much affected therewithal. She told her Mistress, that she could not but wonder at the Unbelief of the Jews: adding, That if such a Thing should now happen, she would run to the Lord *Jesus Christ* for

a *Cure* alſo. She had no ſooner ſpoke this, but her pain began to Return with violence upon her; and ſuddenly ſtretching out her *Leg*, the Bone audibly ſnapt into its place, and her *Knee* and *Foot* were inſtantly reſtored unto their Natural Poſture. Her pain immediately went off; and ſhe ſuppoſed that ſhe heard a voice declaring to her, *Thou art Healed*: whereupon ſhe preſently found her ſelf to be fully Cured of all her Lameneſs, and ſhe *Walk'd* up & down her Chamber; ſtill continuing well, and affirming to the great multitudes that came to viſit her, *That without any Humane Help ſhe was healed, in Reading the Goſpel of the Lord Jeſus Chriſt.*

The Third Example.

Mrs. *Elizabeth Savage*, the Wife of Mr. *John Savage*, a Miniſter and School maſter, Living in *Middle Moor-Fields*, was afflicted with a *Palſy* on her Right-ſide; and her Mother knows nothing to the contrary, but that ſhe brought it into the World with her. Her Diſtemper was judged Remedileſs, and her Right Thumb was diſtorted, & three other fingers, were bowed round, almoſt cloſe to the palm of her Hand; nor could ſhe, by that Hand (which alſo was alwayes cold) bring any Suſtenance unto her mouth. She was now upwards of Twenty-eight years old; and her Husband agreed with her, to ſet apart the Twenty ſecond of *December*, 1693. for *Prayer* with *Faſting*, in ſecret before

the

the Lord; not upon any Temporal Account, but purely to obtain Spiritual & Eternal Blessings. About eleven of the Clock, when he was upon his knees, the late *Miracle* wrought for the *French* Damsel came into his mind, with such Impression, that he gave solemn Thanks unto the Lord Jesus Christ, for Displaying of His Power, in such a work, at a Time of prevailing Infidelity. He then asked his Wife, whether she believed that our Lord Jesus Christ, was able to Cure her Weakness also; whereto she answered with Tears, That she question'd not His *Power*, but she knew not whether it might be good for her to have such a *Comfort*, inasmuch as her Weakness was useful many ways to Humble her. He began to Read the Eighth Chapter of *Matthew*; and when he read those words, *Lord, if thou wilt, thou canst*, he said, That he had as much *Faith* in the *Power* of the Lord Jesus Christ, for the Cure of her Infirmity. Proceeding then to the third verse, *I will, be thou clean*, she presently felt a great pain in the middle Joynts of her crooked Fingers; which before the Chapter was ended, were stretched out, and she was able to move them nimbly, like those on the other Hand. A new warmth also came into that Hand, and though it were poor and lean, as well as weak before, it began to Recover *Flesh*, with *Strength*, and its natural colour came into it. When her Husband had finished the Chapter, she show'd unto him, in her warm Hand, now opened and expanded, what the Lord Jesus Christ had newly done for her; whereupon they sat some while drown'd in Tears of Admiration, from which when they Recovered themselves, they solemnly praised the Lord Jesus Christ, on

their Knees, for His Mercy to them: And the day following, her whole *Paralytic* Side alſo, had a New Life return'd into it, ſo that ſhe was able to Walk four or five miles, without any wearineſs.

The Fourth Example.

David Wright, who was Twenty Seven or Eight Years of Age, had been grievouſly mortified with the *Kings Evil* for divers years; but there was a *Worſe Evil* than this upon him, for he was alſo a very vicious and profane ſort of a Fellow. Following the Employments of a *Shepherd*, becauſe his Diſtemper had Enfeebled him, for any harder Labour, he deſired a Religious Gentlewoman, in the year 1693. to take him into her Service. But ſhe was afraid of Employing him, until he promiſed a *Reformation* of his Lewd courſes, and particularly, a due care to Hear the Word of God; which promiſes nevertheleſs he ſadly violated. However, on the Twenty Ninth of *November*, underſtanding that there was to be a Sermon Preached at *Hitchin*, by one Mr. *Edward Coles*, his mind became unaccountably ſo Reſolved for the Hearing of him, that though his Brother came for him, with an Horſe, to go another way, he could by no means be prevailed withal, to bear him company. While he was Hearing the Sermon, he found his *Blind Mind* ſtrangely Enlightened, and his *Hard Heart* ſtrangely mollified: He had new Viſions of his own Sinfulneſs and Wretchedneſs, and of the Remedy provided for him in the Lord Jeſus Chriſt; and before the Sermon was ended, he did with a conquered Soul and with inexpreſſible Agony and Reflection, give himſelf up unto the Lord Redemer. And whereas, he had been fifteen or ſixteen years, horribly Tormented with *Scrophulous* Tumors and Ulcers, and

now

now came unto the Meeting under great pain with them, while he was hearing the Sermon, his ugly Sores all insensibly sunk upon him, and he was well on a sudden. So that, as they Returned home from the Meeting, he went in the Head of the Assembly, Admiring and Adoring the Wonderful Glories of the Lord Jesus Christ, in thus dealing with him; and it made an Heaven upon Earth among them, to joyn with him, in the Heavenly Praises rendred unto the Lord Jesus Christ, on the occasion of this *Double Miracle*.

The Fifth Example.

There is likewise, an undoubted Relation, of a poor, but a good Woman, belonging to the Congregation of the Reverend Mr. *Daniel Burgess* in *London*. She had for many years, laboured under a *Fistula* in her Hip, which had proceeded so far, that the very Bone was tainted, and she was turned out of the Hospital as Incurable. This person, Reading, with Prayer over it, that passage, in *Mat.* 15. 28. *Jesus said unto her, O Woman, Great is thy Faith; be it unto thee as thou wilt*; and feeling her Soul, by the Spirit of the Lord Jesus Christ, carried forth unto a Great Faith in Him, she found her self immediately and miraculously, Cured of all her Malady. I have not now the Relation of this matter at hand; but this is as far as I can Remember, the substance of what I received concerning it. It was about the beginning of *December*, 1694.

The Sixth Example.

In a Letter from the Reverend, Mr. *John Him*, I find the Ensuing passages, which I take the leave to Expose unto the Publick.

'It giv'n among us (Writes that Worthy Man) some

'some Reviving to the Languishing Interest of Chri
'anity, and some check to the *Infidel Spirit*, that (u
'der the falsly assumed Name of *Deism*) would tu
'all *Revealed Religion*, and indeed all *Religion* into
'*dicule*; that God is pleased to own it, by some
'*Miraculous Cures*, wrought upon the Acting of Fe
'in CHRIST.

That Excellent Person, proceeding then, to rec
some of the Instances, which we have already men
oned, he adds;

'A Fourth, I have late certain knowledge of (bu
'the Thing was done Six years ago) of a *Blackam*
'*Youth*, Servant unto a Religious *Baronet*. He late
'dining at my House, assured me, That his Serva
'having a Great Aversion to Christianity, & refusi
'Instruction, was struck with Universal Pains in all h
'Limbs, which continued upon him a year & hal
'like *Rheumatical*, but Releived by none of the a
'usual means, that are wont to give Relief in su
'Cases. At length, in his Torments, which wer
'Great, he grew Serious, Instructible, Penitent; an
'by the frequent Endeavours of the Parochial Mini
'ster (a Good man, known to me) brought to an
'understanding Acknowledgment of Christ; upon
'which, *Baptism* being promised to him, he consented
'but pressed to be carried unto the Assembly, that h
'might own Christ Publickly; Upon the doin
'whereof, he was *Immediately Cured*, and hath cont
'nued well, ever since. These are Great Things
'*Hallelujah*! Preparatives, I hope, to the Revival o
'Christianity; and, I fear, to terrible Acts of Ven
'geance, upon Obstinate Persevering Infidels.

The Seventh Example.

Susanna Arch, was a Miserable Widow for diverse

years, overwhelmed with an horrid *Leprosy*, which the Physicians that saw it, pronounced, *Incurable*; but from that very Time that they told her so, a strange perswasion came into her mind, *That the Lord* JESUS CHRIST *would Cure her*. That Scripture came frequently into her mind, Math. 8. 2 *Lord, if thou wilt, thou canst make me clean*; and she found her self Enabled to plead this before Him, with some Degree of Confidence, *That at last she should prevail*. She Resolved, That she would Rely on the Lord JESUS CHRIST, who, in the Dayes of His Flesh, when on Earth, cured all Diseases and Sicknesses among the People, and who had still as much *Power*, now that He is Glorified in Heaven. She felt many *Temptations*, to weaken her Confidence; but still, there came in Seasonable, and Agreeable Scriptures, with a mighty Force upon her to Strengthen it; As, at one Time, that in Mark 11. 22. *Have Faith in God*; At another Time, that in Joh. 11. 40. *Said I not unto thee, that if thou wouldest Believe, thou shouldest see the Glory of God*? At another Time, that in Heb. 10. 35. *Cast not away your Confidence, which hath Great Recompence of Reward*. Her *Leprosy* had been Complicated with a *Phtisick*, which for many years afflicted her; but in the Month of *November*, 1694. she found her *Phtisick* Removed without any Humane Means, and she took that as a *Token for Good*, that she should also be cured of her *Leprosy*; and the late *Miracles* upon others, Enlivened this her Hope Exceedingly. In *December*, the Distemper of this Godly Woman grew worse and worse upon her; and when her Mind was uneasy, those passages came to Mind, *I know, O Lord, that thou canst do every Thing*, and, *our God, whom we serve, is able to deliver us*. On

December,

December 26. at Night, she was buffeted with sore Temptations, That her *Faith* for her *Cure*, having proved but a *Fancy*, her *Faith* for her *Soul* might be so too: but she cryed out unto the Lord, *Lord, I have cast my Soul upon thee, and my Body upon thee, and I am Resolved now to cast all my Disease upon thee.* Her Mind was hereupon Composed, and the Next Night, putting up her Hand unto her Head, first on the one side, and then on the other, she felt a *New Skin*, on both sides, which very much amazed her; whereupon she cryed out, *Lord Jesus, Hast thou begun? Thou will carry it on.* She then taking off her Head-Clothes, found the Scurff gone off her Head, and a firm Skin appearing there; and her Distemper, which had Extended it self all over her Body, from Head to Foot, in *Putrifying Sores*, was in like manner, suddenly taken away, to the Admiration of all Beholders.

Reader, Do not now Encourage thy self in a Vain Expectation of *Miracles*, to Relieve thy particular Afflictions, but Improve these *Miracles*, as Intimations of what the Lord Jesus Christ can and will quickly do, for His Afflicted Church in the World.

FINIS.